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ART. I.—*Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge. Vol. IV. 4to. 11. 11s. 6d. Boards. Philadelphia. Imported by Johnson.*

WE regret that we have so long delayed our account of this volume; but the fault is not wholly our own. American publications are seldom advertised in this country, and not always regularly imported; so that accident, which brings some works to our hands, often prevents us from receiving others. We, nevertheless, at all times lament that from any cause we should overlook a valuable, and in some measure a national, publication. The third volume was noticed in the 24th of our New Arr. p. 399; and we feel some satisfaction in reflecting that the delay of the present is not so long as that of the last.

The usual history—which contains the distribution of the prizes, new prize-questions, a list of new members, and the several donations—precedes. We then commence with the articles, which we shall follow in order.

‘I. Experiments and Observations relating to the Analysis of Atmospheric Air. By the Rev. Dr. J. Priestley.’

‘II. Farther Experiments relating to the Generation of Air from Water. By the Rev. Dr. J. Priestley.’

These essays have already appeared in a separate publication; and we have announced them in our journal. They were neither sufficiently decisive nor interesting, with respect to the system in dispute, to induce us to analyse them at that time; and we shall now therefore pass them without a remark; nor shall we enlarge on the author’s appendix to these two articles in the forty-third number, for a similar reason. That we may have no occasion to return to the subject, we shall step forward, and notice Dr. Woodhouse’s very able and candid reply.

‘LXXII. An Answer to Dr. Joseph Priestley’s Considerations on the Doctrine of Phlogiston, and the Decomposition of Water; founded upon demonstrative Experiments. By James Woodhouse, M. D. Professor of Chemistry in the University of Pennsylvania, &c.’

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This gentleman follows Dr. Priestley very closely; and the results of his experiments, are very different from those of the latter: in some parts he points out the sources of the error. The detail of these experiments is peculiarly clear and candid; and we shall extract some pharmaceutic information which we think of importance. Chemists have differed respecting the turbith mineral: by some it is considered as a vitriolated mercury; but Fourcroy and Baumé declare that it contains no acid. Our author's analysis we shall add.

‘First. One ounce of pure turbith mineral was exposed to a red heat, in a long glass tube, which communicated with an hydro-pneumatic apparatus, when thirty-three ounce measures of oxygenous gas were obtained. Upon breaking the glass, a quantity of fluid mercury was found in the tube. Two drachms of the sulphate of mercury, of a white colour and strong acrid taste, had sublimed on the sides of the glass. A part of the sulphate of mercury was coloured by an immense number of minute particles of revived mercury, which gave it the appearance of mercurius cinereus.

‘Secondly. One ounce of turbith mineral was boiled fifteen times, six hours each time, in half a pint of distilled water, which was renewed every time; and it could not be freed from the sulphuric acid, for the water always precipitated a solution of muriated barytes.

‘Thirdly. One ounce of turbith mineral was boiled three hours, in a solution of caustic potash, when it lost its yellow colour, and was converted into a calx of the colour of brickdust. Upon being dried it was found to have lost one hundred and sixty grains in weight.

‘The liquor in which it was boiled, by spontaneous evaporation in the open air, gave crystals of vitriolated tartar.

‘These experiments were repeated with turbith mineral, made by precipitating a solution of the sulphate of mercury by potash, with the same result.

‘They clearly prove, contrary to what has been advanced by Lavoisier, Monnet, Bucquet, Fourcroy, Chaptal and other French chemists, that turbith mineral is not a pure oxyd of mercury, but contains sulphuric acid, and may be considered as a sulphate of mercury.

‘The reason that those gentlemen were deceived in regard to the composition of this substance must have been, either that they did not break the vessels in which their experiments were made, to discover any residuum, or from the circumstance of obtaining oxygenous gas from the turbith, equally as good as from any acknowledged calx of mercury.

‘The reason that turbith mineral yields oxygenous gas, when it is exposed to a red heat is, that the sulphuric acid quits one part of it and joins to another, which sublimes in the form of a white salt. That part which the sulphuric acid leaves, is converted into a calx, is revived without addition, and yields oxygenous gas.’ p. 453.

‘ III. To determine the true Place of a Planet, in an Elliptical Orbit, directly from the mean Anomaly, by converging Series. By David Rittenhouse, LL.D. President A.P.S.’

‘ IV. On the Improvement of Time-keepers. By David Rittenhouse, LL.D. President of the Society.’

The first of these articles will not admit of abridgement, and the second requires the assistance of the plates. The improvement relates to the means of correcting the errors arising from the varying density of the air.

‘ V. On the Expansion of Wood by Heat, in a Letter from David Rittenhouse, LL.D. President of the Society.’

Dr. Rittenhouse found that wood would expand when heated, and that the variations in its length were the compound effects of heat and evaporation. The contractions from cold were, however, less than the same degrees would have produced in glass or metals, but still so great as to render it unfit for pendulums, to which it had been applied.

‘ VI, VII. A Letter from Mr. Andrew Ellicott, to Robert Patterson; in two Parts.—Part first contains a number of Astronomical Observations.—Part second contains the Theory and Method of calculating the Aberration of the Stars, the Nutation of the Earth’s Axis, and the Semiannual Equation.’

It will be obvious that these papers are incapable of abridgement. The only part that might admit of notice in this place, is the author’s method of laying out the plan of the new fœderal city, and the fœderal territory, which is ten miles square; but these operations are by no means novel, and would not be interesting.

‘ VIII. A Letter from Mr. Andrew Ellicott, to Mr. Robert Patterson.—A Method of calculating the eccentric Anomaly of the Planets.’

‘ IX. Method of raising the common Logarithm of any Number immediately. By David Rittenhouse, President of the Society.’

These articles, though valuable, are also incapable of abridgement.

‘ X. Experiments on Evaporation. By C. Wistar, M.D.’

This is a supplement to a diffuse and somewhat tedious paper in the last volume *, and contains a practical application, in the author’s opinion, of his doctrine. For the illustration, he distils æther in a retort of the heat of 50° into a receiver cooled to 10° . The quantity of visible vapour, as will be in a moment obvious, must depend on the degree of cold; and

* See Crit. Rev. New Arr. vol. 24, p. 403.

æther, we know, evaporates in a much lower degree of heat than 50°.

‘XI. A Memoir concerning the fascinating Faculty which has been ascribed to the Rattle-Snake, and other American Serpents. By Benjamin Smith Barton, M. D.’

This is a very pleasing and scientific memoir, though somewhat wire-drawn. The author first traces the fact as mentioned by different travelers, and shows that it has been circulated, chiefly by credulity, without a sufficient foundation, since it is scarcely known among the Indians. He then examines the causes that have been assigned by different authors; the most philosophic of which are, the mephitic breath of the snake, or the probability that the little animals which are in appearance fascinated had been previously bitten by the serpent, and yielded at last to the influence of the poison. Neither is probable, from the different experiments and examinations which Dr. Barton has made. His own opinion—apparently a probable one—is, that the birds, in these actions attributed to fascination, are only anxious about their young; that they fly towards the serpent to intimidate it from approaching their nests, and sometimes advance too far; when they are caught. After showing that the birds, usually supposed susceptible of fascination, are such as build their nests on the ground and in low bushes, he adds—

‘My inquiries concerning the season of the year, at which any particular species of birds has been seen under the fascinating power of a serpent, afforded me still more satisfaction. In almost every instance, I found that the supposed fascinating faculty of the serpent was exerted upon the birds at the particular season of their laying their eggs, of their hatching, or of their rearing their young, still tender, and defenceless. I now began to suspect, that the cries and fears of birds supposed to be fascinated originated in an endeavour to protect their nest or young. My inquiries have convinced me that this is the case.

‘I have already observed, that the rattle-snake does not climb up trees. But the black-snake and some other species of the genus *coluber* do. When impelled by hunger, and incapable of satisfying it by the capture of animals on the ground, they begin to glide up trees or bushes, upon which a bird has its nest. The bird is not ignorant of the serpent’s object. She leaves her nest, whether it contains eggs or young ones, and endeavours to oppose the reptile’s progress. In doing this, she is actuated by the strength of her instinctive attachment to her eggs, or of affection to her young. Her cry is melancholy, her motions are tremulous. She exposes herself to the most imminent danger. Sometimes she approaches so near the reptile that he seizes her as his prey. But this is far from being universally the case. Often she compels the serpent to leave the tree, and then returns to her nest.

‘It is a well known fact, that among some species of birds, the

female, at a certain period, is accustomed to compel the young ones to leave the nest; that is, when the young have acquired so much strength that they are no longer entitled to *all* her care. But they still claim some of her care. Their flights are awkward, and soon broken by fatigue. They fall to the ground, where they are frequently exposed to the attacks of the serpent, which attempts to devour them. In this situation of affairs, the mother will place herself upon a branch of a tree, or bush, in the vicinity of the serpent. She will dart upon the serpent, in order to prevent the destruction of her young: but fear, the instinct of self-preservation, will compel her to retire. She leaves the serpent, however, but for a short time, and then returns again. Oftentimes, she prevents the destruction of her young, attacking the snake, with her wing, her beak, or her claws. Should the reptile succeed in capturing the young, the mother is exposed to less danger. For, whilst engaged in swallowing them, he has neither inclination nor power to seize upon the old one. But the appetite of the serpent-tribe is great: the capacity of their stomachs is not less so. The danger of the mother is at hand, when the young are devoured. The snake seizes upon her: and this is the catastrophe, which crowns the tale of fascination!'
P. 105.

In fact, to find either squirrels or serpents in the stomach of the rattle-snake is very uncommon. Its chief food is a large species of frog; but, had it the power of fascinating these little animals, it might be supposed they would be its constant prey. We have said the doctrine is highly probable; but we remember a story, though we cannot recollect the authority, where a man had fixed his eyes on those of a rattle-snake, and found it difficult to remove from the spot; and when drawn away by his companion, felt much anxiety and agitation. We well know the power of a fixed look on maniacs; and we believe the thief-catchers have some influence by this means on those who are objects of their suspicion: but this is no place for such speculations.

'XII. Some Account of an American Species of *Dipus*, or *Jerboa*. By Benjamin Smith Barton, M. D.'

Within a few years, many species of this peculiar genus, the *dipus*, have been discovered; and our author thinks that he has added to the number. It is of the order *glires*, and approaches very nearly to the *dipus meridianus*, from which it is very properly distinguished. It is, also, not very unlike the *Labrador-rat* of Pennant, but differing probably from it in some essential points. Though many animals are common both to the old and new world, our author thinks that America possesses a variety of species of animals and vegetables peculiar to herself, and that, 'with respect to many of the living existences, there has been a separate creation' in each. If the question be, that all the animals of the new world have not been carried from the old, it may be admitted; for who could convey the caiman, the

rattle-snake, or the puma?—and if these had ever been inhabitants of the old world, it would not be easy to say how they were lost. If a separate creation be meant with respect to time, we should think it unfounded—as contrary to Scripture, and to every appearance of nature within our observation. If with respect to place only, we can easily conceive, that, in this, as in other instances, what is spoken of in sacred history as universal is meant, in reality, in a more limited sense. The species in question is very small in size, extensive in its range, and probably hibernates in the colder regions; though this is by no means certain.

‘ XIII. A Letter from Mr. John Heckewelder, to Dr. Barton, giving some Account of the remarkable Instinct of a Bird called the Nine-Killer.’

This singular little bird catches grasshoppers, and, by an apparent foresight, seems to lay in a previous store—for she sticks them on thorns. She, however, does not feed on insects, but on birds; and she fixes the grasshopper exactly in its natural posture. In fact, they are only decoys to bring its natural prey nearer. The nine-killer is the *lanius excubitor* of Linnæus, the great-shrike of Pennant.

‘ XIV. An Inquiry into the Causes of the Insalubrity of flat and marshy Situations; and Directions for preventing or correcting the Effects thereof. By William Currie.’

Dr. Currie supposes the insalubrity of the air of marshes to be owing to the want of oxygen, which was found by M. Vanbreda to amount only to 0.14 or 0.15, instead of the usual proportion of 0.28. The carbonic acid air and hydrogenous gas are not, he thinks, highly injurious or equal to the effects produced. He has by no means, however, shown that, though not discoverable by chemical analysis, there may not be some other substances of a deleterious nature in these miasmata; nor is the union of hydrogen with azote a combination free from suspicion. It is highly probable, whatever the nature of the miasmata may be, that they do not affect any of the senses. His mode of preventing their effect, by increasing the quantity of oxygen, is very inadequate; and what he recommends respecting either draining or overflowing the marshes, is much more judicious and philosophic.

‘ XV. Description of a Machine for saving Persons from the upper Stories of a House on Fire. By Nicholas Collin, D.D. the Inventor; with a Drawing from the Model.’

The machine introduced in this number is apparently convenient; but we cannot render its construction intelligible without the plate.

‘ XVI. A Disquisition on wool-bearing Animals. By Dr. James Anderson, of North Britain, in a Letter dated 6th December, 1794.’

‘ XVII. Later Communication by the Author on this Subject,

with a Sample taken from the Fleece of a Sheep brought from Jamaica to England.'

The great object of these papers is to show the superiority of breed to climates;—in other words, to prove, that, even in the warmest climates, some species are found covered with a soft fine wool, while, in cold ones, the hair may be truly hair, and not peculiarly fine. We shall select the description of the different kinds of covering, as belonging to various species of sheep; and add, that some dogs are described as having a woolly covering; while the goat also, particularly that of Thibet, carries some wool of peculiar fineness mixed with the hair. A sheep from Jamaica, with a fleece of extraordinary softness and subtilty, is described in the last of these articles. The breeds of sheep are—

' 1st. Those that carry short stiff hair only, and nothing that resembles wool, or that can be employed in manufactures for the same uses as wool; the Madagascar sheep, and also the Boucharian sheep of Pallas, which I am now satisfied is of this sort.

' 2d. Those that carry wool properly so called.—The sheep of this sort are distinguished into a vast variety of breeds, including most of those reared in Europe and Asia. Some of these breeds have among their wool a quantity of a particular kind of opaque white hair, called *kemps* in England, and some have none of it at all; and so in various proportions.

' 3d. Sheep that carry long hair, that may be shorn like wool, and may also be employed in coarser fabricks in the place of wool. Though this be in fact hair, yet it has been in general confounded with wool, and so denominated. Many breeds of European sheep may be referred to this class: as also the argali of Asia. There seem to be two varieties of this class, viz. one that carries a fine kind of wool among the hair, as the argali: the other that never has any of that fine wool among the hair; as the European sheep of this class.'

P. 150.

'XVIII. An easy and accurate Method of adjusting the Glasses of Hadley's Quadrant, on Land for the Back-Observation, by Robert Patterson, in a Letter to Dr. David Rittenhouse, President of the Society.'

' XIX. An Essay tending to improve intelligible Signals, and to discover an universal Language. From an anonymous Correspondent in France (probably the Inventor of the Telegraph), translated from the French.'

It is impossible to abridge these articles; and indeed the latter, either from the obscurity of the subject or some omissions by the translator, is to us unintelligible.

' XX. Memoir on the Subject of a new Plant, growing in Pennsylvania, particularly in the Vicinity of Philadelphia, by Mr. Beauvois.'

This plant is a common one, though it has not been particularly described, nor its relations carefully ascertained. It approaches nearly to the *pontederia*, and resembles the *narcissi* of Jussieu; but differs from both, and is called, by the author, *heterandria*, from its different kinds of stamina. Mr. Beauvois objects to denominating plants from authors, since it is unreasonable to give plants the names of those who were unacquainted with botany; and philosophers of real character want not this mean of perpetuating their memories.

‘XXI. A Letter from Colonel Winthrop Sargent, to Dr. Benjamin Smith Barton, accompanying Drawings and some Account of certain Articles which were taken out of an ancient Tumulus, or Grave, in the Western-Country.’

‘XXII. A Drawing of some Utensils, or Ornaments, taken from an old Indian Grave, at Cincinnati, County of Hamilton, and Territory of the United-States, North-west of the River Ohio, August 30th, 1794. By Colonel Winthrop Sargent. Communicated by Benjamin Smith Barton, M. D.’

‘XXIII. Observations and Conjectures concerning certain Articles which were taken out of an ancient Tumulus, or Grave, at Cincinnati, in the County of Hamilton, and Territory of the United-States, North-west of the River Ohio: in a Letter from Benjamin Smith Barton, M. D. to the Rev. Joseph Priestley, LL.D. F. R. S. &c.’

Dr. Barton, in his examination of these articles, found in a tumulus in the north-western country, revives the former disquisition respecting a once numerous and civilised race on the American continent. The subject is, as usual, tediously expanded, without sufficient discrimination; and, with little logical precision, what is proved of one part is extended to all. We shall endeavour to be more exact.

America is divided by a vast ridge of mountains, which run from north-east to south-west, denominated the Alleghany. These spread from the high grounds in the neighbourhood of Lake Erie, in about 42° of N. latitude, till they are lost in the Apalachian mountains, which have a westerly direction till they reach the united streams of the Mississippi, Missouri, and Ohio rivers, whose sources are more than 40° of longitude distant. On the north of this irregular westerly chain lies Kentucky, and on the south are the most enlightened Indian nations—the Creeks, the Chicasaws, the Chactaws, and the Cherokees. The only European establishment in the south is the Floridas. What are called the United States lie on the east of the Alleghany mountains, which, in the neighbourhood of New York, approach very near the sea; while, on the west, the stream of the Mississippi bounds, almost exclusively, the European settlements.

Those who have spoken with disrespect of the Indian nations

have chiefly directed their views to those which inhabit the east of this continent. The Indians on the south are of a superior race. When Dr. Barton attempts to transfer the advantageous character of the southern and western races to the eastern, he fails. The population of these could never have been considerable, whatever may be alleged of the prevalence of epidemics previous to the arrival of the European colonists; for the country was still full of woods, the inhabitants were still hunters, without any traces of sciences or the arts. Had the number been reduced to 300, from as many thousands, by war or disease, the remains must have possessed a knowledge of the former arts, or the memory of them; and the objects of their skill could not have died with them. The eastern nations, therefore, were a race with little civilisation, and inhabited a country from which the sea had, in a comparatively late period, receded. Whence they originated, is not our present object, though we may return to it.

Those who have most attentively considered the population of America, have derived it from Asia. When the continents were found to approach so near to each other in the higher latitudes, the triumph was considerable, as the dispute was supposed to be decided. We however found, from the accounts of different navigators, that this northern Asiatic race extended but a little way, and that European or Asiatic features could not be traced beyond the migrations of the Esquimaux. In the year 1787, we remarked, on reviewing Dr. Barton's first inquiry, that, if it be necessary to fix the source of the population of America from Europe or Asia, we must look to the south rather than the north. We find that Dr. Barton considers us as mis-representing him, when we said, in that article, that he thought America was peopled by Danes, who landed on the coast of Labrador. We meant, that this was one source only;—we may add, however, that we think it a doubtful one.

In short, the remains discovered in the north-eastern territory evidently show that a race which had made some advances in civilisation and the arts, had existed in this country. So few remains, however, have been discovered, that we cannot attribute them to a numerous nation: nor do the mounds or walls, as we have had occasion to observe, prove the existence of civilisation. The Mexicans always traced their origin from a north-western colony; and their great legislator came from the same part of the globe. Their arts and their religion were evidently Asiatic; so that, not only by some chance, but by concerted plans, colonies from Asia had at different times reached the western coast of America. Since this is certain, and since those remains have been found only in the north-western territory, we are inclined to consider them as traces alone of some of those colonies, whose chiefs have died in their journeys, and been burned on the spot. In the north-western countries, remains have been found of

nations somewhat more civilised than those who now possess them; nor is it highly improbable that some Scandinavian horde may have penetrated from the American lakes to the northern branches of the Ohio. There is, however, no evidence, either in the north or south-west territory, of any numerous or permanent establishment; and the workmanship of the objects discovered is rude, and shows no very considerable progress in the arts. We need not stay to describe them.

We consider America, therefore, to have been chiefly peopled from the west; and we conceive the migrating colonies to have penetrated southward and eastward, till they gradually reached the shores of the Atlantic, losing their arts and civilisation as they advanced: for we believe it to be a fact, that, as we proceed northward, between the Atlantic and the Alleghany mountains, the native inhabitants are proportionally less civilised. We have laid no stress on the reputed hieroglyphics on the Virginian mountains; for they seem to be only the rude scrawls of an untutored race, designed either to fix boundaries, or to point out to their companions a prior residence.

In these points we differ from our author's view, chiefly with respect to the number and extent of the establishments. No traces of civilisation are found, except in the track described in the Mexican records or traditions; and these we consider as transitory only. The same race, we conclude, migrated eastward to the south of the Apalachian mountains; and we agree with our author, that the Chactaws are of this family. Further eastward these traces are lost; and all beyond is conjecture. These Asiatic colonists brought with them, pretty certainly, the methods of hardening copper, which was very probably effected by means of tin. On the whole, this paper contains many marks of accurate research and extensive knowledge.

'XXIV. Barometrical Measurement of the Blue-Ridge, Warm-Spring, and Alleghany Mountains, in Virginia, taken in the Summer of the Year 1791.'

When, in reviewing the former article, p. 248, we spoke of the Alleghany mountains, we mentioned them as consisting only of a single chain, to avoid confusion. They are composed, however, of many ridges, of which the most easternly is called the Blue Ridge. The height of the loftiest point is said, from these observations, to be 2760 feet above Richmond: the elevation of the latter, however, is not mentioned. We much wish for this and some other elucidations of this somewhat confused description. From the height actually mentioned, the rivers, it is said, run westward; which evinces a considerable ascent.

'XXV. Miscellaneous Observations relative to the Western Parts of Pennsylvania, particularly those in the Neighbourhood of Lake Erie. By Andrew Ellicott.'

The country round Lake Erie is greatly elevated, as will be

obvious when we remark that from this neighbourhood arise the Ohio and Susquehannah rivers, the streams that add to the majestic waters of the Mississippi, and those which convey their less important tribute to Lakes Erie and Michigan. The air around is peculiarly damp, as may be expected, from the extensive waters on the north; and the country is wholly alluvial. The following account of those ridges which form the cataracts of Niagara is new and interesting:—

‘ This stupendous cataract of water infinitely excels all other natural curiosities of the country, and exhibits a spectacle scarce equalled in grandeur by any object in the physical world. Lake Erie is situated upon one of those horizontal strata in a region elevated about three hundred feet above the country which contains Lake Ontario. The descent which separates the two countries, is in some places almost perpendicular, and the immense declivity formed by these strata occasions both the cataract of Niagara and the great falls of Cheneseco. This remarkable precipice generally runs in a south-western direction from a place near the Bay of Toronto on the northern side of Ontario, round the western angle of the lake; from thence it continues its course generally in an eastern direction, crossing the strait of Niagara and the Cheneseco river, till it is lost in the country towards the Seneca Lake.

‘ The waters of this cataract formerly fell from the northern side of the slope, near the landing-place; but the action of such a tremendous column of water falling from such an eminence, through a long succession of ages, has worn away the solid stone for the distance of seven miles, and formed an immense chasm which cannot be approached without horror. In ascending the road from the landing to Fort Slauser, the eye is continually engaged in the contemplation of the awful and romantic scenes which present themselves, till the transcendent magnificence of the falls is displayed to view; the imagination is then forcibly arrested, and the spectator is lost in silent admiration! down this awful chasm the waters are precipitated with amazing velocity after they make the great pitch, and such a vast torrent of falling water communicates a tremulous motion to the earth, which is sensibly felt for some poles round, and produces a sound which is frequently heard at the distance of twenty miles. Many wild beasts that attempt to cross the rapids above this great cataract are destroyed; and if geese or ducks inadvertently alight in these rapids, they are incapable of rising upon the wing again, and are hurried on to inevitable destruction.’ P. 227.

‘ XXVI. Observations made on the Old French Landing at Presqu’ Isle, to determine the Latitude of the Town of Erie. In a Letter from Andrew Ellicott, to Robert Patterson, Secretary of the Society.’

This article admits of no abridgement.

(To be continued.)

ART. II.—*Abdollariphi Ægypti Historia Compendium, &c.* (Continued from Vol. 35. p. 251.)

WHATEVER interest we might feel in the perusal of this work, and how great soever the pleasure we expected to convey by our continuation of it, we have nevertheless waited till we could, from the most authentic sources, give some account of the present remains of that singular country, which, from some fatality—from a merit certainly not its own—has claimed so much attention. This, by the splendid publication of Denon, we have been able to attain; and we shall now pursue the descriptive narrative of its intermediate state—at the æra when its ancient monuments began to decay, before its columns and statues were mingled with the dust.

The fifth chapter of *Abdollariphi* is less captivating by its splendor, but more interesting from the familiarity of its details. It carries us to the private houses, to the little ornaments and conveniences of different ranks—of ranks which no longer exist, and houses whose ruins have disappeared. There are some difficulties and some imperfections, however, in these descriptions. We cannot comprehend the construction of a ‘perpendicular sewer’ leading to the neighbouring water; and the particular appearance of the *jets d’eau*, the *euripi*, as well as the ultimate contrivance, are not noticed. These the author, perhaps, might suppose to be well known. Their mode of boring was ingenious. A tube of sycamore wood was placed on the spot where, after digging some depth, marks of the spring appeared. A miner then dug below it, and cleared out the mud, while the mason raised the stones above it: thus, from the increased weight and diminished resistance, the tube gradually sunk down to the spring, and the sycamore under water is still more durable than oak.

The description of the baths is peculiarly satisfactory; and the colours must, we suspect, from their situation, be the effect of inlaid marbles. The water comes cold into the first boiler, is somewhat warmed in the second, and still more in the third and fourth, where it attains the proper temperature. The object of this, according to the historian, is to imitate the concocting powers of nature; but we can perceive a design more obvious still—the hot and cold waters are in this way more intimately blended; for they mix with difficulty, as the one communicates, and the other receives, heat slowly. If hot and cold water be well combined, and the body soon immersed in it, the feeling is not that of the intermediate temperature, but a peculiar sensation of heat and cold united. These boilers will certainly be worn in time; but it is singular that the vessel which contains the cold wants more frequent repair than that

which receives the warm water.—The description of the shipping is almost wholly confined to the splendor and ornaments of the barges destined for the higher ranks.

The remarkable viands of Egypt are those only of the most distinguished noblemen or princes. The food of the common people is plain and simple, though sufficiently pleasing and salutary. Their more luxurious dishes are, even at this time, tempting, and very different from the dainties of Rome—the *mensæ Nasidieni*, from which we turn with disgust. We must remark, however, that, while we read their receipts, we cannot judge of the merit of the composition, because we are ignorant of the proportions of their ingredients. Asafœtida, for instance, gives the flavour of garlic, if used in a very small degree; and to many affords even a superior flavour. Soy is the fluid of a bean advancing to putrescency; and the highest flavour imparted to soup is often from a smoked herring not in the purest state of preservation. The Romans undoubtedly prized many things because they were peculiarly rare; as we know from this circumstance, that, when the same things could be easily procured, they were despised: thus Lucullus would only eat oysters when 300 miles from the sea. The Egyptian cookery is however very palatable; and they have a vast pie, composed of a great variety of meats, which they carry in their hunting parties, from which every one may select what is most suitable to his palate. It is called a *sinia* pie, from the name of the large brazen vessel in which it is baked. We remember to have seen a similar pie in the west, made for that (*quondam*) season of hospitality—Christmas, and set out to every visitor. Its basis was a ham, and it was thence called a *gammon* (*jambon*) pie; but hares, rabbits, and fowls, with other articles, were commonly added. It is already, we are told, forgotten; and on that account, and from gratitude—for we well remember its pleasing flavour, since it is now brought to our remembrance by the *sinia* pie—we wish to preserve its memory. In Upper Egypt, it is said the inhabitants devour serpents and the carcasses of asses that have died naturally. Their drink is a fermented liquor procured from wheat. In Lower Egypt they extracted a kind of wine from green melons. This subject concludes the first book.

The causes of the increase of the Nile are now well known; nor can we stay to compare the accounts of Abdollatiph with the observations of later travelers. This forms the subject of the first chapter of the second book.

It appears from this work that the Nile is more often deficient than excessive in its rise—and that eighteen cubits is the point of greatest fertility. When it reaches a greater height, the lower grounds are too much drenched; and though the higher be hence fertilised, the increasing fertility of these bears no

proportion to the loss on the others. A green stinking mud is a mark of a defective overflow, which arises from the stream not being sufficiently rapid to carry off the moss collected on the banks and in the lakes during the dry season. We see evident traces of Abdollatiph's considering the Abyssinian fountains as the real source of the Nile. Our historian speaks with much contempt of the knowledge of the Egyptians in astrology, which he thinks not surprising, as they are so imperfectly acquainted with astronomy. We must however add, that this chapter is peculiarly tedious and tautologic. We shall translate one of the most interesting parts.

‘The increase of the Nile commenced this year with the month Abib. Two months before, there had appeared in the water a green substance, like beet, which, being afterwards found in greater quantities, was perceived to have a disagreeable and fetid smell, and a rottenness like that of moss, or the juice of beet, when left for some time to putrefy. I poured some water, impregnated with this substance, into a phial which was narrow at the neck; and upon its surface I perceived a green scum, which, being carefully removed and dried, I found to be a real aquatic moss. The water which I had skimmed was clear from its former green tincture, but the disagreeable taste and smell remained; and I observed that it contained small herbaceous particles, which floated like atoms, and did not subside. People of condition would not touch it, but drank water which had been preserved in cisterns. Expecting to give it a better quality, as physicians correct their waters, I boiled it; but then it became still more nauseous and fetid. This unusual consequence of boiling I attribute to the greater commixture of those herbaceous particles, which are thereby rendered more minute. The same may be said of waters in which beet or radish has been boiled; for it is the property of fire to communicate the essence of plants to waters. Water which has been corrupted by a mixture of earthy particles may be corrected by boiling, which separates them so that they subside.

‘The green colour of the Nile continued during the months of Rejel Phaaban and Ramadan; and at length disappeared in Shawal: it was accompanied with worms and reptiles that are found in marshes. This corruption of the water is more common and remarkable in Upper Egypt, which lies nearer the source and cause of it. On the eleventh day of the month Toth, the Nile having reached the degree of twelve cubits and twenty-one digits, ceased to rise, and the decrease ensued.

‘In the month of Shawal an ambassador arrived from the king of Abyssinia, with letters announcing the death of the Abyssinian metropolitan, and requiring the appointment of a successor. The same letters signified that little rain had fallen there this year, and assigned this as the reason of so considerable a failure of the Nile's increase.’

Yet the consequences of the failure of the Nile are so dreadful, that every resident in Egypt cannot be satisfied with a ge-

neral or a superficial account of this river. The two next chapters furnish narratives which excite feelings of commiseration the most acute, and horror the most affecting, from such deficiency. Within these few years, it was almost doubted whether cannibalism could *ever* have existed; and the banquet of human flesh was referred to the age of fable, or the more modern fictions of romance. Yet, among the mild inhabitants of the tropical islands of the Pacific Ocean, the custom has probably been not long obsolete; and in the more inhospitable regions of New Zealand it yet prevails. In Egypt, we are told by Diodorus Siculus, that during a famine the inhabitants devoured human flesh, while their sacred animals were protected; so that they could feel no great horror at an action so flagitious (lib. i p. 94 Wesseling; 53 Hanau). Juvenal, who had a military command in Egypt, accuses them of devouring dead bodies raw:

‘ — Contenta cadavere crudo.’ Sat. xv. 83.

We own that we have spared no pains to find some other meaning for ‘*cadaver*’ besides a human corse, but without success; and such were the actions of the humane and polished Egyptians, even when *not* pressed by famine. The testimony of Juvenal is unexceptionable; for he commanded a cohort at Oasis in the year 837, *ab urbe condita*, in the consulship of Appianus Junius Sabinus, who was colleague of the emperor, and whose consulship was satirically called the *perpetual*. Junius was in this instance the Cambaceres of modern times; for nothing is new; and the *first* consul possessed the undivided power, though he admitted of the title in his colleague.

The testimony of Abdollariph is also indisputable: he professes to relate what he saw. He treats of the events of the year 598 (A. D. 1200), and he addresses the historic Compendium to the caliph, and publishes at Cairo a narrative concluded in the year 600, only two years after the events. Those whom the famine had spared were yet alive; those who had been sustained by this horrid banquet were unable to deny the imputation: the subordinate governors, who were said to have punished the culprits, still remained to claim the justice of the caliph for the slander, if such it had been found. Herodotus, who relates the military events of his country, has been peculiarly entitled to our praise, because he challenged contradiction by reciting them at the Olympic games. Abdollariph’s narrative, for a similar reason, demands our assent.

There is yet another circumstance, which, while in one view it renders the character of the Egyptians more odious, in another relieves the gloom of the picture. The practice began in the early period of the famine. The cannibals did not wait till they were oppressed by hunger and had no other alternative. They

hastened to procure the horrid banquet, and anxiously sought for children, whom they secretly devoured. It seems, from this history, that, in a time of greater distress, they feasted on adults, and even on those whose miseries death had shortened; but what appears peculiarly strange, after some time the practice ceased. It was not from the horror it excited; for they fell into it with little hesitation, as nothing uncommon. It was not from the punishments inflicted; for in the height of the enormity these had no effect; and, indeed, no effect could be expected, if it be once considered that by their crime only they escaped death in its most horrid form. The cause of the sudden cessation of the crime (which was at no period committed by the higher ranks who were supplied by *dépôts* of corn at home, or were able to procure it from foreign countries) was probably that when the common people had yielded to their distressful fate, the crime was necessarily at an end from the mortality with which it was accompanied. Hence the practice became gradually more rare, and the price of corn fell. It was certainly then to be procured without great difficulty, and the diminished consumption continued to reduce its value. Hens also were imported from Syria, so that corn must have found the same track. The mortality has scarcely a parallel in the famines on the banks of the Ganges.

‘ The number of those who died in Cairo, whose names were entered in the register of the divan, and who were interred in shrouds with the customary funeral rites, amounted, in the space of twenty-two months—beginning with Shawal 596 and ending with Rejeb 598—to a hundred and eleven thousand. But these were few, compared with those who died in their respective houses, and in the skirts of the city, and at the foot of the walls. Much greater was the number of the persons who died at Mesr and in its neighbourhood, but still inferior to the number of those who were devoured in the two cities. Yet these computations are infinitely short of the number that died naturally or by violence in the other cities and provinces, and in the public ways, particularly in the road to Syria.

‘ Every traveler who came from foreign parts, with whom I had an opportunity of conversing, described the country through which they had passed as a field sown with the limbs of the dead.

‘ Faïoume, Garbia, Damiata, and Alexandria, were afflicted, particularly in the season of tillage, with a grievous pestilence and mortality. In those parts it frequently happened that many labourers died at one plough;—those who ploughed did not live to sow, nor those who sowed to reap. I had just wished a good season of tillage to a person of rank who had sent ploughmen to his fields, when news came that they were all dead. He then sent other husbandmen to cultivate his lands, most of whom likewise perished in the employment. These events were frequent in various places.

‘ The following relations concerning Alexandria I received from persons of credit in that city:—The imam on one Friday prayed over seven hundred funerals. One inheritance in the space of a month

passed through the hands of fourteen persons. More than twenty thousand of the inhabitants emigrated to Barca and its neighbourhood, to restore it.'

The following observations also deserve notice:

'On Monday, the twenty-sixth day of Shaaban, or the twenty-fifth of Beshensa, early in the morning, a great earthquake happened, which was so violent, that men leaped from their beds in the utmost consternation, and began to call upon the Almighty. It lasted a considerable time, and resembled in its motion the shaking of a sieve, or the undulation of the wings of a bird. Three violent shocks were felt. The houses shook, the doors jarred, the roofs and beams creaked, and every high building that was not very solidly constructed was threatened with destruction. It was again felt the same day about noon, but was perceived by few, being less violent, and of shorter continuance than before. The following night was so extremely and unusually cold, that an upper garment became necessary. The next day was as remarkable for a fierce heat and a burning wind, that took away the power of respiration. So violent an earthquake was never known before in Egypt.

'Successive accounts were now received from distant parts and foreign countries, that the earthquake had every-where happened at the same time, from Kous to Damietta and Alexandria, and along the sea-coasts, and the whole extent of Syria.

'Many cities were entirely destroyed, and left behind them no traces of their former situation. An immense multitude of inhabitants, as well as innumerable herds of cattle, perished.'

A singular result of these calamities we may be allowed to add. The human remains were in many places accumulated; and as, from the ravenous beasts and the heat of the sun, the bones were soon left without any covering, our author, who was a physician, and whose religion prevented him from touching a dead body, did not, however, scruple to avail himself of this opportunity of information. He makes some apology for presuming to differ from Galen, but contends for the privilege of describing what he saw. He then corrects the commentator on Hippocrates in different points of osteology. He contends, for instance, that the lower jaw consists of one bone, though described by Galen as consisting of two, united at the chin. It is singular that this is true in the adult only; yet of 2000 subjects which he professes to have examined, it is also singular that not one infant occurred; and in a work written so soon after the events, even the tender bones of an infant could not have been destroyed. The structure of the os sacrum differed in different subjects, though described by Galen as consisting always of six bones. In two or three instances, the smaller bones were united into one.

'I now proceed to a short account of the state of the Nile during this year. It began to be dried up in the month of Tuba; and grow-

ing continually more shallow, at length it became fordable to men and beasts. In Jomadi ul achir, or Barmohat, the green colour was perceived in it, and in the month of Rejeb had increased so much, that it strongly affected the taste and smell of the water. It then diminished, and afterwards entirely disappeared. The Nile was lowest in the month of Ramadan, and had fallen away to the distance of eight hundred cubits from the nilometer. Ibn Ali Redad observed, that in the year 598 the Nile fell to its lowest mark on the fifth day of Bauna, or the fourth of Ramadan, when the basin of the nilometer, which at this time of the preceding year held two cubits of water, contained only one cubit and a half. In the preceding year its increase began this day; but in this it was delayed till the twenty-fifth of Abib; in all which time it rose only four digits: so that the inhabitants were filled with despair, and began to fear that the source of the Nile was obstructed. From that day an increase commenced, which at the end of the month reached the degree of three cubits. It then ceased for two days, and the inhabitants were seised with new and aggravated apprehensions at so premature an event. The Nile then rose suddenly and unexpectedly, and with prodigious violence, rolling down an immense body of water, and waves after waves successively like mountains. It increased eight cubits in the space of ten days; in which time three cubits were accumulated almost instantaneously. On the fourth of Toth, or the twelfth of Dhaul Hojja, it reached the degree of sixteen cubits, wanting one digit. At that point it stood two days, after which a gradual decrease ensued.

Such is the work of Abdollariph, the son of Joseph, the son of Mohammed of Bagdat! It contains, as the reader will perceive, much curious information; yet, as a history of Egypt, it is in a great measure imperfect. The natural productions are, by far, more numerous than the author has described: the manners, the arts, and the learning of the Egyptians are scarcely noticed. It must, however, be remembered that this is a compendium only, and exhibits an account of nothing that his own eyes had not witnessed. The manners of all the eastern nations were nearly the same; and the learning, which could be with propriety called exclusively Egyptian, was very little. But the mummies, the pyramids, the Nile, were its own; and the horrors of a famine like the present were perhaps no-where to be found.

We must not conclude without recurring to the editor and translator, to offer him our thanks for bringing this very curious and valuable work within our reach. At this time, when Egypt claims so much of our attention, an English version might also be acceptable*: but much of the eighth chapter should be omitted. We have forbore to transcribe any portion of the narrative even from the original; for, though the disgust would be confined to a few, yet to these it would be disgust still. We

* We perceive it is designed for a Second Part of the *Ægyptiaca*.

trust that the present work is a forerunner only of one more valuable still; and, if we may be allowed to direct the choice, we would end, as we began, by naming Macrisi.

ART. III.—*Philosophical Transactions abridged. Part I. Vol. I.*
4to. 1l. 1s. Boards. White. 1802.

WE hasten to announce this publication; as, on a work so vast and so expensive, we should with caution offer any criticisms at a more advanced period. If our remarks render the abridgement more valuable and useful, it will give us considerable satisfaction.

The ninety-second volume of the *Philosophical Transactions* is now concluded; and, though of unequal merit in its different portions, the entire work still forms a body of science unrivaled, except by the *Memoirs of the Royal Academy at Paris*. The bulk, the value, and the rarity of this complete collection, make a judicious abridgement highly useful; but it should be such an abridgement as will in most respects supersede the necessity of the original, or at least supply its place, except in very minute discussions and inquiries.

On such a subject we are not without resources. The abridgements of Lowthorp, Motte, Jones, and Martin, succeeded each other in order, and are in general esteem. The articles, however, are arranged under particular heads; and the references to the numbers of the original are not so clear and pointed as to facilitate comparison. We must explain. In general, the *numbers* of the early volumes are referred to by almost every author, and each number contains many articles on a variety of subjects. When, therefore, we turn to a number in the Abridgement, it is not easy at once to find the article.

In 1738, Mr. Baddam published the first volume of his Abridgement, which was continued in ten volumes octavo, the last of which appeared in 1741, including 450 numbers. This work, so far as we have examined it, is faithful and judicious, though perhaps less known and less valued than it deserves. The editors therefore should have said that no abridgement of the *Philosophical Transactions* had appeared for more than sixty, instead of 'nearly fifty, years.'

About the time of the conclusion of Mr. Baddam's Abridgement, M. Bremond published an excellent Index to the Transactions in French, down to the period in which the Abridgement terminated, though without referring to it. As a supplement, a list of the works published in each year is added, of

which an abstract has been given by the secretary in the successive volumes. There are two other parts subjoined to this catalogue; viz. first, the articles, arranged according to the subjects, of which the titles are enlarged, comprehending often the scope and object of the author, referring not only to the number, but to the article itself; secondly, an alphabetic index of the authors, with a list of the articles communicated by anonymous correspondents.

The only other abridgement that we are acquainted with, deserving the slightest notice, is that of the Medical Papers by Dr. Mikles, published in 1745, in two volumes octavo. It is said to extend to the present time; but it exceeds only by twenty numbers Dr. Baddam's Compendium, and, so far as we have compared it with the latter in its more limited extent, is a literal copy. This work has attained a greater share of credit than it merits; for the only claim to originality is the addition, to a very few articles, of short uninteresting remarks.

Our authors' plan we shall select in their own words.

'It only remains, that we lay before our readers, in few words, the principles on which this Abridgment of the Philosophical Transactions proceeds, and in what respects it differs from the preceding.

'The idea of abridgment includes that of dispatch; for selections from valuable works are intended to shorten labour, and to save time, as well as expence. We have kept this idea in view throughout these volumes. Perhaps no work admits of an abridgment more readily than the Philosophical Transactions. A large part of the earlier volumes is now quite uninteresting, on account of more recent discoveries, or of succeeding writers, who have written more clearly and scientifically on the subjects. Of course, we have thought ourselves justified in wholly omitting many entire essays. We retain such only as still preserve their importance; and such papers as contain matters that succeeding writers have treated so much better, we have curtailed. The titles of such treatises as are wholly omitted, will either be noticed in their respective places, or be thrown into an appendix, at the end of each volume.

'We retain the original words of the authors, but as the mode of spelling in some instances is now obsolete, we spell them in the modern way. Thus we preserve the air and shape of the work, but dress it after the more approved fashion.

'We shall differ in our arrangement from all those that preceded; but so differ, as to render, we hope, our work more agreeable to the present times. Mr. Lowthorp's Abridgment in 1705, Mr. Motte's in 1720, Mr. Jones's in 1721, Mr. Martin's in 1733, &c. all follow one method, which was not in the way, in which they were delivered, in the form of independent subjects; but in the way of arrangement, bringing together the different papers on the same subject under one head. We have rather chosen to pursue the order, in which the several papers were delivered; conceiving, that this va-

riety will be infinitely more agreeable to the generality of readers, and better adapted to the present taste. The increase of periodical publications has rendered us familiar with this sort of variety; the public expect it; and the expectation is reasonable. For, as one number of the work will appear every week, in the form of a periodical publication, who does not see the inconvenience of having one art or science continued through so many numbers, and broken, as it were, into a variety of disjointed pieces? This method, as it falls in the natural order of the original experiments, so will it, we doubt not, meet the approbation of the generality of our readers.

‘We have only to add, that as this difference in our plan is, we apprehend, a very considerable improvement on the method of preceding abridgments, so, from the very nature of a work greatly enlarged, will the present volumes carry with them a recommendation, on which it is unnecessary for us to dwell. Suffice it to say, that as there has been no abridgment of the *Philosophical Transactions* for nearly fifty years, and as we mean to comprehend the experiments, inventions, and discoveries made during that long period, our work professes to be a selection of the most important, edifying, and entertaining subjects discussed by the Royal Society, from its commencement to the present day. We have not, we trust, been defective in our duty; but have made it our serious study, to render the work every way worthy of the public encouragement.’ p. xiv.

We have already remarked that the abridgements of Lowthorp and his successors are often inconvenient, from the number and the article appearing only indistinctly in the margin. The present abridgement will be found much more inconvenient, from the omission of both. This we should not perhaps have so strongly urged, were it not in the author’s power to supply the defect in an index; and we would recommend another index, similar to that of M. Bremond, in which the different articles are arranged according to the subjects.

In an abridgement, however, a more arduous task remains; viz. the choice of the articles which merit preservation, in opposition to such as may be permitted with propriety to remain undistinguished in their former mass. This is a point which requires very mature consideration; and we doubt not that the authors have examined the desert of each article with a scrupulous minuteness. Yet, on comparing the articles retained with those rejected, we cannot often think with them. In general, we may remark that too many are omitted; nor are those retained devoted always to subjects the most interesting, or the most satisfactorily treated.

We suspect also—but we hope that we are mistaken—that some are omitted to save the expense of plates. In the eight numbers before us, we find four engravings only, though two contain more than one subject. The print of sir Isaac Newton in the beginning is engraven from a very indifferent likeness, and ex-

hibits not a single trait of 'calm patient thinking,' his chief characteristic, so conspicuous in the same painter's portrait of Newton prefixed to the third edition of the *Principia*.

On the subject of the choice of articles, we must be a little more diffuse. When we took up these numbers, we were led to a much wider range of inquiry than we designed to engage in, and examined not only the early volumes, but the histories of Dr. Spratt and Dr. Birch. If we do not fatigue the reader, we shall not regret the labour on our own account.

Bishop Spratt, though not one of the first, was a very early member of the society, as he was elected in April 1663, two years previous to the first publication. His history of the society, however, is superficial, as the first part contains a review of ancient and modern philosophy*, and the third a defence of experimental philosophy. The second, however, though slight as a history, affords some valuable information, communicated previous to the first publication of the *Transactions*. Dr. Birch's history was published within the period of our own records; and an account of it occurs in our first volume, p. 41. Few, however, will be able to refer to it so far back; and we may remark that the secretary's design was to trace the object of the society from its first step, and to preserve minutes of various experiments, as well as the substance of some valuable communications previous to their publication. Dr. Spratt's history was published in 1667; and the *Transactions* commenced, as we have observed already, in 1665. The publication was discontinued for four years, from 1679 to 1683, though this defect was in part supplied by Dr. Hook's *Philosophical Collections*; and afterwards for three years, from December 1687 to January 1691. Other little irregularities occurred in the publication, which occasioned another hiatus of a year and half; so that the *Transactions* have only appeared without interruption since October 1691. The number of papers, therefore, in Dr. Birch's history is by no means inconsiderable, and many of these merit a sedulous attention. We mention these facts partly to suggest the propriety of introducing the supplementary papers, and partly as the perusal of this work affords us a clue by which we think such abridgements might be most advantageously conducted.

It is impossible to read the history of the society without perceiving the very low ebb of experimental philosophy, the first object of the institution, at the period of the first meetings. Observations, suggested by fancy and superstition, exaggerated by credulity and ignorance, were often communicated as the

* This part Dr. Spratt apologises for as somewhat irrelative; yet the present authors have been indebted to it for a part of their introduction.

subjects of their inquiry. Many objectionable articles are undoubtedly admitted; but, from their minutes, it appears that they received with caution, and in general examined each proposal with judicious discrimination. As this, however, was the dawn of experimental philosophy, an abridgement should perhaps furnish *its* history, and the articles selected for this purpose be rendered subordinate to its progress. The same may be said of natural history and of geography. Of medicine we cannot equally trace the progressive improvement. Credulity is the fault of every age; and the sympathetic powders, transfusion of blood, animal magnetism, and the cure of diseases by tractors, are perhaps only different signs of mental imbecillity.

We have already remarked that the articles abridged in this publication are few, in proportion to the number in each volume; and some, which contain very interesting information or curious facts, are omitted. Those which are retained are occasionally trifling, even in the early numbers. The absurd or exaggerated account of the 'odd monstrous calf;' the biographic sketch of M. Farmal of Toulouse; the experiments on May dew; the stone found in the head of a serpent, which extracts the poison that any venomous animal has inflicted by a wound*; the means by which salamanders resist fire, with some others, might, without injury, have been omitted. There are others which should perhaps have been inserted; but, according to the plan before us, the work will be sufficiently extensive; and, in the present state of science, some of even the more important papers are supplied by common volumes.

Independently, however, of conducting a work of this kind, as subordinate to the progressive improvement of philosophy, we would suggest, as on a similar occasion, whether, in proportion to the difficulty of obtaining the original, it would not be proper to be more extensive in the abridged account? Very large libraries only are supplied with complete sets of the Transactions; but many possess the volumes subsequent to the publication of Martin's Abridgement. Of this, however, the authors will consider, and must determine for themselves. We sincerely wish them success in their undertaking, and have only engaged in this inquiry to contribute in some degree to its attainment.

* The author rests much on the co-incidence of M. Thevenot; but he was almost exclusively a compiler, and not very attentive in his choice of authorities.

ART. IV.—*Annals of Medicine, for the Year 1801. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. By Andrew Duncan, Sen. M.D. and Andrew Duncan, Jun. M.D. Fellows of the Royal College of Physicians, Edinburgh. Vol. I.—Lustrum II. 8vo. 8s. Boards. Robinsons. 1802.*

WE have frequently had occasion to observe that this work, though on the whole valuable and often instructive, is far from giving a proper view of the annual progress of medicine. The choice of books is partial, and the attention greatly disproportioned to their merit; and we have often to regret that private friendship, the predilection for first doing what may be most easily done, with the wish to fill by *voluntary* original communications the space which the numerous publications of the year require, render the *Annals* very different from what the title indicates. It seems, however, by the continuation, to answer the authors' purpose; and they are probably indifferent to the rest. Perhaps we should add, that the choice of works is, on the whole, more carefully conducted in this than in the former volumes: the proportion of attention is still, we think, partial.

The publications analysed are Mr. Bell's first volume of the 'Principles of Surgery;' Fourcroy's 'Synoptical Tables of Chemistry,' translated by Mr. Nicholson; Fourcroy's 'Système de Connoissances Chymiques;' Dr. Beddoes's 'Observations on the Medical and Domestic Management of the Consumptive, &c.' Dr. John Cheyne's 'Essay on the Croup;' Cuvier's 'Lectures on Comparative Anatomy;' Dr. Loy's 'Account of some Experiments on the Origin of the Cow-Pox;' Mr. Pearson's 'Observations on the Effects of various Articles of the *Materia Medica* in the Cure of *Lues Venerea*;' Mr. Astley Cooper's 'Two Papers on the Effects arising from the Destruction of the Drum of the Ear;' and Dr. Struve's 'Treatise on the Physical Education of Children, during the early Period of their Lives.' These already have been, or shortly will be, the subjects of our observations. We have indeed noticed all, except Mr. Bell's first volume and Dr. Loy's Account of the Origin of the Cow-Pox. To both we shall soon attend. It is singular that not one foreign medical publication occurs in the list, though many have appeared both in France and Germany, independently of medical articles in the different volumes of *Memoirs*, particularly those of the Institute. Will it be contended that the practice of physic has been wholly neglected in every part of the world except England?

The medical observations are numerous, but not particularly important. We will mention them in their order.

I. Singular Termination of a Case of Enteritis. By Dr,

Thomas Sanden, Physician, Chichester. Communicated to Dr. Duncan senior.'

This paper is peculiarly curious. The subject has lately attracted much of our attention, as it has occurred in another work. The event was fortunate: the stricture was so great, that the edges of the introsuscepted portion were destroyed by gangrene, and a part of the intestine was separated. The union was completed by the adhesive inflammation, probably connecting that part of the intestine to the peritonæum and mesentery around. As a peculiarly sharp seed of an orange was found in the portion of intestine separated, Dr. Sanden supposes this may have acted as the irritating cause of the introsusception, an effect which Morgagni has attributed to the irritation of worms.

' II. History of a Fracture of the Skull, with very considerable Injury to the Brain, terminating in complete Recovery, without any Operation. By Mr. John Goodsir, Surgeon, Largo. Communicated to Dr. Duncan senior.'

It has been long pretty well known that fracture without depression was by no means dangerous, or required any remedies but those of depletion and antiphlogistion. It was equally known that large portions of the brain may be discharged without danger. In this case, the fracture was in the temporal bone, from the horn of a cow.

' III. Cases of Chorea Sancti Viti, terminating successfully, under the use of Zinc. By Mr. David Alexander, Surgeon, Montrose. Communicated to Dr. Duncan senior.'

This article, also, is wholly uninteresting, as the remedy is common.

' IV. A Letter from Mr. R. W. Taylor, Surgeon, London, to Dr. Duncan senior, giving an Account of two Cases of Vaccina, attended with Eruptions.'

' VI. Observations on Cow-Pox. By Dr. Robert Hall, Physician, St. Pancras, London. Communicated to Dr. Duncan senior.'

' VII. Extract of a Letter from Dr. Hall to Dr. Duncan senior: containing further Observations on the Cow-Pox.'

' VIII. Extract of a Letter from Dr. John Rook, of Montpellier Old Works, Jamaica, to the Hon. Fr. R. Brodbelt, of Spanish-Town: giving an Account of the Success of Vaccine Inoculation in some Districts of Jamaica.'

' IX. Account of the Benefit derived from Vaccine Inoculation, in combating an Affection of a very different Nature, a singular disease of the right Arm, By Mr. Robert Stevenson, Surgeon, Gilmerton. Communicated to Dr. Duncan senior.'

' X. Cases of Vaccine Disease. Communicated by Mr. Ranken, Surgeon, Douglas, to Dr. Gillespie, Physician, Edinburgh.'

' XI. Account of a Deception with respect to Vaccine Inocu-

lation. By Dr. John Forrest, Physician, Stirling. Communicated to Dr. Duncan senior.'

We shall consider these articles respecting the cow-pox together, to avoid repeating under each head how little interesting and how little useful or applicable the information is. Mr. Taylor gives two cases in which the vaccina was attended with eruptions; but the eruptions were common, and such as any fever would excite in the habits he describes. Dr. Hall's two papers only tell us that the cow-pox is known in Scotland; but, under what appellation, he has not been informed. The small-pox, we now know, *does* protect the constitution from the cow-pox. Dr. Rook informs us that the vaccina may be communicated to negroes as well as Europeans with success, in Jamaica; and Dr. Stevenson mentions a case in which a painful nervous affection of the arm was relieved by inoculating with the cow-pox. It is of more consequence to add, that the cow-pox seemed to proceed in a regular course, though the person *had* experienced the small-pox, and that the fever came on in a proper time. The case, however, is not very clearly or distinctly described, and the permanence of the cure has not been ascertained by a sufficient trial.

The tenth and eleventh numbers are peculiarly uninteresting.

* XII. History of a Case of imperforated Hymen. By Mr. Francis Kaymer, of Henrietta Street, Covent-Garden. Communicated to Dr. Pearson, Physician, London.'

* XIII. Account of a Case in which the Anus was wanting, successfully cured. By Dr. William Kennedy, Physician, Inverness, and Fellow of the Royal College of Physicians, Edinburgh. Communicated to Dr. Duncan senior.'

Instances of this kind are already sufficiently numerous.

* XIV. Account of Diseases of the 88th Regiment, during their passage to India, and at Bombay, from December 1798 till June 1800. By Mr. J. Macgrigor, Surgeon. Communicated by Dr. Garthshore, of London.'

This paper contains some facts of curiosity and importance, from which we shall make some extracts; premising only, that the barracks of Culabah, a peninsula near Bombay, are in a low swampy spot, though the peninsula is, in general, dry and healthy.

* It appears, that, on the whole, the months in which the changes of the seasons fall are the most unhealthy. July and August, when the rains set in, are the most so. October is the most fatal month; and September the next to it in destructive influence.

* In the weekly return of sick, including the end of July and the beginning of August, there were eighty, or one-fifth of our strength, at that period in the hospital.

* In the first week in March, our total sick was twenty-five, or one twenty-third of our then strength.

‘ As to our diseases, the catalogue of them is not long. We landed with a few cases of dysentery. We have had a considerable number of fever cases, and mostly continued: in general, they were neither severe, nor of long continuance. In many cases, fatigue in the sun seemed to be the only cause; and rest, and clearing the bowels, were in general all the requisite treatment. In November, December, and January, we had many catarrhal cases, when diluents and venesection were highly serviceable. In the few intermittents that occurred, though other remedies were tried, Peruvian bark was found by far the most successful.

‘ In cholera morbus and jaundice, the internal and external use of nitric acid effected speedier cures than any treatment I have ever seen tried.’ p. 361.

The diseases were chiefly dysentery and hepatitis, which seemed nearly allied; and it appeared that the latter was often occasioned by the former. Bleeding early in both was found useful; and the nitric acid was often of service.

‘ In cases where the acid and mercury were extensively used, and persevered in, but where a flow of saliva could not be induced, I do not recollect a single instance terminating favourably.

‘ With mercury we have failed in affecting the gums, and have afterwards succeeded with acid; and, again, we have failed with acid, and have succeeded with mercury; and, in some cases, have failed with both separately; and have succeeded by conjoining these remedies.

‘ One fact we are clear and decided in, that the injury to the constitution is infinitely less from the acid than from the mercurial ointment; and that men are not half the time convalescent from the first that they are from the last remedy.

‘ The causes of dysentery and hepatitis are, by medical men, pretty generally agreed on. Our limited and short opportunities of observation only shew, that heat, moisture, exposure to the sun, and intemperance, were, with us, very active as causes.

‘ One circumstance we cannot omit mentioning, that of twenty-two cases, which we inspected, eight, or more than one-third, were sergeants, who, of course, are the most steady and temperate, but who, from a particular regulation, are the most exposed to fatigue and exercise in the sun.’ p. 367.

‘ XV. Observations on the Use of the Muriat of Barytes, in Scrofulous Affections of the West Indies; and in a singularly painful Disease, arising from the Bite of a Negro. By Dr. Simon Armstrong, of the Island of St. Vincent. Communicated to Dr. Duncan senior.’

This remedy has been found of service in a peculiar disease of the negroes, in which a swelling of the lymphatic glands becomes ulcers of a peculiarly unfavourable kind, the ichorous discharge of which induces debility and death. It is singular that the bites of negroes will produce lymphatic swellings, and numerous sores in the extremity bitten. Our author suspects them to arise from

the tartar of the teeth, and adduces one experiment in support of this idea. The muriated barytes was successful in relieving these sores also.

'XVI. On the Use of the Cuprum Ammoniacale, in the Cure of Epilepsy. Communicated in a Letter from Dr. William Batty, Physician in Genoa, to Dr. Duncan junior.'

The cuprum ammoniacale is well known to be useful in epilepsy. The only singularity in this paper is, that, of six children, two only inherited epilepsy from the father; and these were the children with whom his lady was pregnant when she saw her husband in two fits. Yet we think we have seen the seminum propagated, though the disease had not appeared. A daughter, born before the husband had experienced a fit, had epileptic paroxysms, induced by a very slight cause, in advanced life. Yet the father must have had the seminum of the disease, as his epilepsy was peculiarly severe and obstinate, from a cause apparently inadequate to such a violent effect.

'XVII. Observations on a Case of Zona; on the Cow-Pox; and on Angina Pectoris. By Dr. Albers, Physician at Bremen. Communicated to Dr. Duncan junior.'

We can select nothing from this paper, but that 2000 have been inoculated with the cow-pox at Bremen, without one having experienced the small-pox during the prevalence of a severe epidemic of the latter which followed.

'XVIII. Extract of a Letter to Dr. Duncan senior, from Mr. James Anderson senior, Surgeon in Edinburgh, concerning the Use of the mild Muriat of Quicksilver in the Cure of Croups.'

We are happy to hear that the calomel has been so successful. Our author has given, to a child of three years old, two or three grains every hour with great advantage.

'XIX. Observations on a Case of Diabetes insipidus, with an Account of some Experiments on the Urine. By Mr. Thomas Jarrold, from Essex, Student of Medicine at Edinburgh.'

The case is carefully related: but the disease appears not to have been diabetes; it was excessive thirst; and the urine was diluted rather than changed. The muriatic acid was often in excess; but this sometimes occurs in healthy urine. It was singular that in one day the urine became ammoniacal and somewhat putrid. The disease was cured by gall-nuts and lime-water. It was certainly a disease of the stomach, and should have been treated as such, without the parade of experiments. It was too strongly marked to be for a moment mistaken.

'XX. Observations on Bilious Disorders. Extracted from a Letter, dated from the River Ganges, in September 1770, written to a Friend in London. By John Sherwen, M. D. formerly Surgeon in the Service of the Honourable East-India Company, now Physician at Enfield. Communicated to Dr. Duncan senior.'

The author's observations are truly original, and expressed in the strong energetic language of a man who scorns to copy from books. He traces the diseases of Europeans in India from their habits and diet; and guards against bilious complaints by pointing out the influence of these causes. Are not spices, however, necessary in warm climates? or are they only requisite as condiments of *vegetable* food? We ask the question without attempting to controvert the author's observations, which appear to be dictated by judgement and experience.

' XXI. Letter from Dr. Paisley of Madras, on the Bilious Disorders of that Climate. Written in 1771. Communicated by Dr. C. Smyth of London.'

This letter is a judicious one. It treats of the use of mercury in bilious diseases of warm climates; but the most important part of it is where the author urges an attention to the state of the liver, both in cases of flux and cough. Each frequently originates from disorders of this viscus, and is to be cured by the appropriate remedies.

' XXII. Letter from Mr. Young, relating his own Case, in which an enlarged Spleen was cured by the Application of the actual Caustery. Communicated by Dr. Carmichael Smyth of London.'

The case is singularly curious. The proposed plan of the native practitioners was to puncture the tumor, and with a horn suck out the blood. Mr. Young refused to submit to it; and the caustery was applied in several places, on the spot and around. The external inflammation was considerable, but the swelling was removed; the appetite was restored; the anasarca disappeared; and the paroxysms of the remittent, to which all the complaints were owing, no longer returned. Perhaps a blister or a potential caustic might have been equally effectual.

In the section of Medical News, we find a judicious description of the late epidemic at Cadiz and its neighbourhood. It was a truly asthenic fever, terminating with putrid symptoms; which has often occurred in places that are besieged, where depression of spirits unites with poor living to diminish the strength. The immediate infection was probably from an American ship: but the constitutions were predisposed to receive it; and, as in America, it co-incided with the autumnal epidemics. Evacuations of the intestines were requisite; but afterwards the bark was given, united with antimonials. The fatality of the disease was considerable. Of 279,000, the population of nine towns, 79,500 are said to have died, *i. e.* nearly the 0.285th part.

In the other articles of Medical News, we find that the *vaccina* prevails among the cows at Milan. The inoculation for the cow-pox proceeds successfully in Italy, in America, and in Scotland. In Edinburgh, though averse to the inoculation of the small pox, the common people have received that of the

vaccina with readiness. The new Edinburgh Pharmacopœia may, we find, be soon expected; and perhaps the London Pharmacopœia might receive with advantage a further revision: it is, at present, a very inadequate stock of pharmaceutical remedies. As we shall so soon receive the work, we need not enlarge on the statement given of it in this volume. A biographic account of the late Dr. Fowler is also inserted in this part of the Annals, with some shorter sketches of the lives of the late Mr. Warner and Dr. Pulteney.

From the meteorologic register, we find the range of the thermometer to be from 83° to 15° , the mean 50° , which was also the mean heat of April: that of the barometer from 30.11 inches to 28, the mean 29.56 inches. The rain amounted only to 15.657 inches.

ART. V.—*A Voyage up the Mediterranean in his Majesty's Ship the Swiftsure, one of the Squadron under the Command of Rear-Admiral Sir Horatio Nelson, K. B. now Viscount and Baron Nelson of the Nile, and Duke of Bronte in Sicily. With a Description of the Battle of the Nile on the First of August 1798, and a Detail of Events that occurred subsequent to the Battle in various Parts of the Mediterranean. By the Rev. Cooper Willyams, A. M. &c. 4to. 3l. 13s. Boards. White. 1802.*

AMONG the events of the late war, distinguished as it was by brilliant exploits and acts of heroism dictated by the most trying emergencies, none appear so peculiarly striking and interesting as those which occurred in the Mediterranean. Two powerful nations here struggled with uncommon energy for an object involving the most important consequences. The chiefs on each side were distinguished not only for a bravery bordering on rashness, but for that good fortune which had not then subjected them to any signal defeat, nor indeed to any considerable disappointment; and, had they contended on the same element, the ascendancy of one star must have been truly triumphant. At present, that of each appears equally brilliant; for lord Nelson never personally contended with Bonaparte, who was only defeated in Syria by sir Sidney Smith. While the eyes of the whole world were bent on the contest—for every nation was more or less remotely interested in the event, and nearly on a single battle hung the fate of Europe, Asia, and Africa—it might be expected that some silent spectator would be collecting materials concerning it for the future historian. Our present author, to whom we are indebted for an account of the Campaign in the West Indies in 1794* was again engaged in the present expedition, and has given, apparently, a faithful and accurate ac-

* See our 22d Vol. New Arr. p. 535.

count of what he saw, particularly of the glorious victory in the Bay of Aboukir. The descriptions are illustrated by numerous views, drawn by the author, who speaks of himself as a self-taught artist. They are tinted plates, apparently characteristic, but very deficient in drawing, and can scarcely be considered as additional ornaments to the work.

The most striking part of the volume is the voyage from Toulon to Alexandria, and the battle that ensued. The secrecy and dispatch with which the French expedition was fitted out was met with equal alacrity by the British government; but the good fortune of Bonaparte enabled him to escape from Toulon; and, as the object was then unknown, pursuit could only by accident be crowned with success. An armament of this kind might have had various destinations; and perhaps it was, at first sight, more probable that Naples or Constantinople was its object than Egypt. Bonaparte sailed about eleven days before commodore Trowbridge joined lord Nelson; and on the twelfth and twenty-third of May the rival fleets were to the north of Corsica respectively. The British, however, hastened first to Naples, rushed with impetuosity through the famous straits of Messina, pursuing a southernly course, till it arrived, on the morning of the twenty-second of May, to the south-east of Cape Passoro, and to the west of Malta. The French fleet had pursued the southern track from the time they left the northern shores of Corsica; and, after having coasted that island and Sardinia, steered for Malta, which lies on the south-west. The events of Malta are well known; and there is not the slightest doubt—not only from our author's narrative, but from many antecedent accounts—that the island was treacherously surrendered, and that the catastrophe had been planned previous to the attempt. To the west of Malta the fleets passed each other in the night; and it is still a subject of hesitation, whether the escape of the French was, or was not, fortunate for England? We cannot greatly enlarge on this point, but shall offer a few observations, which will at least facilitate the decision.

We now know that the French fleet sailed in a very confused manner—the ships of war, the transports, and merchant vessels, were intermixed with much irregularity. The vessels of war were equal to the British fleet in number; the frigates not inferior. Let us suppose for a moment that the fleets had met on the morning of the twenty-third of June, and, what we believe to be the fact, that no plan of battle in the French armament had been projected. We know that lord Nelson *had* given orders adapted to such circumstances, and that certain ships were to have pursued the transports, while the rest had contended with the men of war. It requires little seamanship to perceive, that, with the utmost address and most scientific manœuvres, only a certain portion of the transports could have been captured, and

these at the expense of the ships of war being overpowered by numbers. If the greater part had been taken, the men of war must have escaped in the same proportion, and we must then inquire into the facilities with which each armament might have been recruited. In this respect there could be no competition; for we must recollect that Malta was already taken. If then we consider, that, *in the event*—for of events only can we speak with certainty—the whole of the French fleet was burnt or taken, we shall consider this as the most important consequence. The armies might have been recruited in a moment by willing victims, or conscripts in chains: the navy was formed with difficulty and imperfectly. If therefore we calculate on the first impression only, we shall perceive that the destruction of the naval armament was more than equal to any defeat of the combined forces that could have taken place at sea, whatever was the difficulty of dislodging the army from Egypt in the subsequent period. To this we may add the force of the impression which the unprovoked and unjustifiable attack on the dominions of the grand signor must have produced in every civilised country—an impression, which, however suppressed in the moment of victory, will be felt in every future period, while memory or historic records remain. To calumniate an enemy because he is such, we consider to be base and cowardly; but, independently of this stigma, which we regard as a national one, we may observe that our author relates many instances of the most cruel and ungenerous treatment of prisoners by the French officers, as well as the most unjustifiable conduct in open warfare, which cannot but be attributed to cool deliberate plans. These are published in the volume before us, authenticated by a respectable name. They should be refuted by one equally respectable, or the stain will continue. Two instances we shall select.

• While on the Egyptian coast, we had frequent communications with the enemy. At one time the commander in chief sent two officers to offer us a supply of vegetables: from our long cruize on this inhospitable coast, he concluded we must be in want of such refreshments; yet we had the ingratitude to think that his civility was only a cover for his curiosity; it was natural to suppose he wished to know the state we were in, and how we bore the privations attendant on such a long and unprofitable cruize. Being aware of this, all possible civilities were shown to the French officers; and that they might be the better able to judge of our abilities to continue on that station, they were conducted into the several parts of the ship, even to the lower decks. They could not conceal their surprise at the healthiness of our people, the cheerfulness that appeared on their countenances, and the regularity and good order that reigned throughout.

• In the course of conversation after dinner one of them remarked, that we had made use of unfair weapons during the late action, by which, probably, the admiral's ship *l'Orient* was burnt: and that general Bonaparte had expressed great indignation at it. In proof of

this assertion he stated, that, in the late gun-boat attacks, their camp had twice been on fire, occasioned by balls of unextinguishable matter which were fired from one of the English boats. Captain Hallowell instantly ordered the gunner to bring up some of those balls, and asked him from whence he had them. To the confusion of the accusers, he related that they were found on board the Spartiate, one of the ships captured on the 1st of August.

‘As these balls were distinguished by particular marks, though in other respects alike, the captain ordered an experiment to be made, in order to ascertain the nature of them.

‘The next morning I accompanied Mr. Parr, the gunner, to the island; the first we tried proved to be a fire-ball, but of what materials composed we could not ascertain. As it did not explode, which at first we apprehended, we rolled it into the sea, where it continued to burn under water, a black pitchy substance exuding from it till only an iron skeleton of a shell remained. The whole had been carefully crusted over with a substance that gave it the appearance of a perfect shell. On setting fire to the fuse of the other, which was differently marked, it burst into many pieces: though somewhat alarmed, fortunately none of us were hurt.

‘People account differently for the fire that happened on board of the French admiral; but why may it not have arisen from some of these fire-balls, left, perhaps, carelessly on the poop, or cabin, where it first broke out? and what confirms my opinion on this head is, that several pieces of such shells were found sticking in the Bellerophon, which she most probably received from the first fire of l’Orient.’

p. 144.

‘The utmost exertions were now to be made, to render the captured ships fit for a voyage, that they might be transported to the harbours of Britain as memorials of the prowess of her sons. Our own ships too required repair; most of them were severely crippled in their masts and rigging, many of them damaged in their hulls, and all so completely shaken, that much was to be done before they could with safety venture on so long a voyage. Sir Horatio Nelson sent captain Troubridge and captain Hallowell with a flag of truce to Aboukir to offer an exchange of prisoners; and it was agreed on the part of the French commander, that receipts should be given for all the French prisoners sent on shore, who should also engage not to serve or bear arms against us, until regularly exchanged. They were also to find boats to transport them from the ships to the shore, as most of the boats of the two fleets were destroyed or damaged in the action. Accordingly the treaty on our part was put in execution without delay; the wounded, who had been treated with the utmost humanity and kindness, were first landed, and the rest followed; but no sooner had they reached the shore, than, by orders from the commander in chief, they were formed into a battalion, and called the nautic legion. It is needless to comment on this breach of a solemn engagement: none but the abettors of French principles will attempt to justify it; that such there are on British ground is melancholy to reflect; but if they had witnessed, as I have done, the various mischiefs

arising from them, they surely would blush to think they could ever have defended such conduct!' p. 74.

We must now return to the narrative, and shall select the account of the battle of Aboukir, abbreviated as well as we are able. We shall not soon meet with another equally authenticated.

'The Goliath, commanded by captain Foley, had the distinguished honour to lead the fleet into battle. The water was smooth, and a pleasant breeze soon brought him within reach of the guns of the enemy. By a quarter past six *p. m.* the French commenced the engagement; in two minutes he returned their fire, and then doubled their line and anchored alongside of the second ship in the van.

'Captain Hood, in the Zealous, followed close and took his station on the bows of the Guerrier with great judgment; and in twelve minutes the Guerrier was totally dismasted. The Goliath, who had, as I before observed, anchored alongside of the Conquerant, shot away her opponent's masts in ten minutes after. The third ship that doubled the van of the French line was the Orion, commanded by sir James Saumarez. A frigate, La Sirriouse, fired upon him as he passed, and sir James ordered a few guns to be pointed at her; a broadside, however, was discharged, and the frigate instantly sunk. He then proceeded and took his station on the larboard bow of the Franklin and quarter of the Peuple Souverain, receiving and returning the fire of both. The Audacious, commanded by captain Gould, next followed, and dropped anchor on the bows of the Conquerant, where he commenced a spirited and galling fire. Captain Millar, in the Theseus, was the last that anchored between the French line and the shore. Passing between the Guerrier and Zealous, he could not resist the opportunity which offered, as he brushed the Frenchman's sides, of pouring in an effective broadside: he then took his station on the larboard side of the Spartiate. The Vanguard, distinguished by the flag of Admiral Nelson, now entered the battle. Aware of the impossibility of the rear of the enemy (being to leeward) coming to the assistance of their van, he determined to redouble his efforts to conquer one part before he attacked the rest. In pursuance of that resolution, he himself set the example to the rest of his fleet, and anchored withoutside of the enemy's line, who were, in consequence, completely between two fires. The Vanguard anchored within half-pistol-shot on the larboard side of the Spartiate, and began such a severe and well-directed fire, that, totally dismasted, and having lost a great number of her crew, the Frenchman was obliged to call for quarter, which was immediately granted. Captain Louis, in the Minotaur, anchored next a-head of the admiral, and engaged the Aquilon, which was also obliged to strike to his superior fire. The Bellerophon, commanded by captain Darby, now entered the conflict, and running down the line, dropped anchor alongside of l'Orient of 120 guns, bearing the flag of the French commander in chief, admiral Brueyes. The Defence, captain Peyton, followed close, and took his station, with great judgment, a-head of the Minotaur, by which the line remained unbroken; he engaged the Franklin of 80 guns on the starboard bow. This ship bore the flag of contre-amiral Blanquet Du-

Chelard, second in command. The *Majestic*, commanded by captain Westcott, next came into action, and closely engaged the *Heureux* on the starboard bow, receiving also the fire of the *Tonnant*, an 80 gun ship, next astern of *l'Orient*. The superior weight of metal pouring in from these two ships, soon made dreadful havoc in the *Majestic*. Captain Westcott fell by a musket shot at the time he was exerting himself with great gallantry to counteract the advantages possessed by the enemy in size and number, by the energy and vivacity of his fire. Mr. Cuthbert, the first lieutenant, continued to support the unequal conflict with determined courage and resolution. The *Alexander* and *Swiftsure* now came in for their share of glory. Having been (as I before observed) prevented assisting at the commencement of the battle, by bearing down to reconnoitre Alexandria, and afterwards being obliged to alter their course to avoid the shoal that had proved so fatal to the *Culloden*, it was eight o'clock before they came into action, and total darkness had enveloped the combatants for some time, which was dispelled only by the frequent flashes from their guns, the volumes of smoke now rolling down the line from the fierce fire of those engaged to windward, rendered it extremely difficult for the rest of the British ships who came in last to take their station: it was scarcely possible to distinguish friend from foe. To remedy this evil, admiral Nelson directed his fleet to hoist four lights horizontally at the mizen-peak as soon as it was dark. The *Swiftsure* was bearing down under a press of sail, and had already got within the range of the enemy's guns, when captain Hallowell perceived a ship standing out of action under her foresail and foretopsail, having no lights displayed. Supposing that she was an enemy, he felt inclined to fire into her; but as that would have broken the plan he had laid down for his conduct, he desisted: and happy it was that he did so; for we afterwards found the ship in question was the *Bellerophon*, which had sustained such serious damage from the overwhelming fire of the French admiral's enormous ship *l'Orient*, that Captain Darby found it was necessary for him to fall out of action, himself being wounded, two lieutenants killed, and near two hundred men killed and wounded. His remaining mast falling soon after, and in its fall killing several officers and men, (among the former was another of his lieutenants,) he was never able to regain his station. At three minutes past eight o'clock the *Swiftsure* anchored, taking the place that had before been occupied by the *Bellerophon*; and two minutes after began a steady and well directed fire on the quarter of the *Franklin* and bows of *l'Orient*. At the same instant the *Alexander* passed under the stern of the French admiral and anchored withinside on his larboard quarter, raking him, and keeping up a severe fire of musketry on his decks. The last ship which entered the bloody conflict was the *Leander*. Captain Thompson bore up to the *Culloden* on seeing her strike, that he might afford any assistance in his power to get her off from her unfortunate situation, but finding that nothing could be done, and unwilling that his services should be lost where they could be most effective, he made sail for the scene of action, and took his station with great judgment athwart hawse of the *Franklin*; by which manœuvre he was enabled to do considerable damage to the enemy without exposing his own ship to the greatest danger. In the van, four of the

French ships had already struck their colours to the British flag. The battle now raged chiefly in the centre. The Franklin, l'Orient, Tonnant, and Heureux, were in hot action, making every exertion to recover the glory that had been lost by their comrades. At three minutes past nine o'clock a fire was observed to have broken out in the cabin of l'Orient; to that point captain Hallowell ordered as many guns as could be spared from firing on the Franklin to be directed; and, at the same time, that captain Allen of the marines, should throw in the whole fire of his musketry into the enemy's quarter, while the Alexander on the other side was keeping up an incessant shower of shot to the same point. The conflagration now began to rage with dreadful fury: still the French admiral sustained the honour of his flag with heroic firmness; but at length a period was put to his exertions by a cannon ball, which cut him asunder: he had before received three desperate wounds, one on the head, two in his body, but could not be prevailed on to quit his station on the arm-chest. His captain, Casa Bianca, fell by his side. Several of the officers and men seeing the impracticability of extinguishing the fire, which had now extended itself along the upper decks, and was flaming up the masts, jumped overboard; some supporting themselves on spars and pieces of wreck, others swimming with all their might to escape the dreaded catastrophe. Shot flying in all directions, dashed many of them to pieces; others were picked up by the boats of the fleet, or dragged into the lower ports of the nearest ships: the British sailors humanely stretched forth their hands to save a fallen enemy, though the battle at that time raged with uncontrolled fury. The Swiftsure, that was anchored within half-pistol-shot of the larboard bow of l'Orient, saved the lives of the commissary, first lieutenant, and ten men, who were drawn out of the water into the lower deck ports during the hottest part of the action. The situation of the Alexander and Swiftsure was perilous in the extreme. The expected explosion of such a ship as l'Orient was to be dreaded, as involving all around in certain destruction. Captain Hallowell, however, determined not to move from his devoted station, though repeatedly urged to do so. He perceived the advantage he possessed of being to windward of the burning ship. Captain Ball was not so fortunate; he twice had the mortification to perceive that the fire of the enemy had communicated to his own ship. He was obliged therefore to change his birth and move a little further off.

Admiral Nelson, who had received a very severe wound on his head, and was obliged to be carried off the deck, was informed by captain Berry of the situation of the enemy. Forgetting his own sufferings, he hastened on deck, impelled by the purest humanity, and gave directions that every exertion should be made to save as many lives as possible. All the boats of the Vanguard, and of the nearest ships that could swim, were sent on this service, and above seventy Frenchmen were saved by the exertion of those so lately employed in their destruction. The van of our fleet having finished for the present their part in the glorious struggle, had now a fine view of the two lines illumined by the flames of the ill-fated foe; the colours of the contending powers being plainly distinguished. The moon, which had risen, opposing her cold light to the warm glow of the fire be-

neath, added to the grand and solemn picture. The flames had by this time made such progress that an explosion was instantly expected, yet the enemy on the lower deck, either insensible of the danger that surrounded them, or impelled by the last paroxysms of despair and vengeance, continued to fire upon us.

‘ At thirty-seven minutes past nine the fatal explosion happened. The fire communicated to the magazine, and *l’Orient* blew up with a crashing sound that deafened all around her. The tremulous motion, felt to the very bottom of each ship, was like that of an earthquake; the fragments were driven such a vast height into the air that some moments elapsed before they could descend, and then the greatest apprehension was formed from the volumes of burning matter which threatened to fall on the decks and rigging of the surrounding ships.

‘ Fortunately, however, no material damage occurred. A port-fire fell into the main-royal of the *Alexander*, and she once more was in danger of sharing the same fate as the enemy, but by the skill and exertions of captain Ball it was soon extinguished. Two large pieces of the wreck dropped into the main and foretops of the *Swiftsure*, but happily the men were withdrawn from those places.

‘ An awful silence reigned for several minutes, as if the contending squadrons, struck with horror at the dreadful event, which in an instant had hurled so many brave men into the air, had forgotten their hostile rage in pity for the sufferers. But short was the pause of death: vengeance soon roused the drooping spirits of the enemy. The *Franklin*, now bearing the French commander’s flag, opened her fire with redoubled fury on the *Defence* and *Swiftsure*, and gave the signal for renewed hostilities; the latter being disengaged from her late formidable adversary, had leisure to direct her whole fire into the quarter of the foe that had thus presumed to break the solemn silence; and in a very short time, by the well directed and steady fire of these two ships, and the *Leander* on her bows, the *Franklin* called for quarter, and struck to a superior force.

‘ The *Alexander* and the *Majestic*, and occasionally the *Swiftsure*, were now the only British ships engaged; but the commander of the latter finding that he could not direct his guns clear of the *Alexander*, who had dropped between him and the *Tonnant*, and fearful lest he should fire into a friend, desisted, although he was severely annoyed by the shot of the *Tonnant* which was falling thick about him. Most of our ships were so cut up in their masts and rigging that they were unable to set any sail or move from their stations. About three o’clock on the morning of the 2d of August the firing ceased entirely, both squadrons being equally exhausted with fatigue. At four, however, just as the day began to dawn, the *Alexander* and *Majestic* recommenced the action with the *Tonnant*, *Guillaume Tell*, *Généreux*, and *Timoleon*. The *Heureux* and *Mercure* had fallen out of the line and anchored a considerable distance to leeward.

‘ Captain Millar, perceiving the unequal contest, bore down to assist his friends, and began a furious cannonade on the enemy. The *Theseus* had as yet fortunately received but little damage in her masts and rigging, and that had been repaired by the active exertions of her commander as soon as the first part of the action in the van had terminated in our favour.’ P. 47.

The length of this extract must make us more concise in the remainder of our author's narrative. Indeed much that follows consists of the dull cruise on the coasts of Egypt, enlivened chiefly by the treachery of an Arab, or the cowardice of the Turks. When the *Swiftsure* reaches the coast of Syria, the narrative becomes more entertaining; and the visit to Mount Carmel offers many passages truly interesting. Nothing, however, can exceed the misery of the inhabitants, those victims of delegated despotism, though the climate is beautiful and fertile. Our author's descriptions of Rhodes, and the country round Palermo in Sicily, are often new, and generally impressive. We regret that the engravings are not more worthy of the descriptions.

The events at Naples can only be contemplated with a mixture of disgust and indignation. Sicily was the Capua of the noble admiral; and, on the continent, the depravity, cowardice, and impolicy of the Neapolitan government prove the nation worthy of wearing the chains of France. We cannot wish it a more abject degradation, as its worst punishment.

While the *Swiftsure* was engaged in the siege of Civit  Vecchia, our author was permitted to visit Leghorn, Florence, and Rome. The imperial city, however, he was obliged to leave unseen, for the French were still in possession of it; and he passed through Padua, Venice, Verona, Mantua, and Bologna; but we find nothing peculiarly new or interesting in his delineation of these places. Indeed we perceive little of the animation, the enthusiasm, which scenes so truly beautiful and classic might have been expected to inspire. The lovely and romantic scenery of the Apennines scarcely offers a single description which we can with advantage select.

Before our author's return to Leghorn, the *Swiftsure* had sailed for Minorca; and he follows her in another vessel. A good picture of the island is introduced; but the account of the siege is very imperfect. A delineation of Gibraltar, in which that of the caverns has the greatest pretension to novelty, is the only remaining part of the volume which merits particular notice.

On the whole, we have been greatly entertained by this work; for, though a large part of it be by no means new, yet the events which gave it birth, and the anecdotes with which it is replete, render it very interesting. The drawings and engravings are, as we have already observed, extremely indifferent; they still enliven the text, and are, sometimes at least, characteristic representations of spots celebrated for their present, or rendered illustrious by former, events.

ART. VI.—*Faber's Hora Mosaica: or, a View of the Mosaical Records.* (Continued from p. 450 of our last Volume.)

HAVING had our attention to this work divided by the claims of other authors, which we have faithfully endeavoured to discharge, it is time to resume Mr. Faber's second volume.

Beginning it with the title of a second book, which professes to exhibit a view of the connexion between JUDAISM and CHRISTIANITY, the learned author divides it, as before, into sections and chapters. Of the sections, which are four, the first points out the erroneous opinions which have been entertained respecting this connexion by certain gentile converts, such as the *gnostics*, *Cerintus*, *Manes*, and other *similar heretics*. In respect to these, however, we meet with nothing that is not trite; nor does the passage, cited from Porphyry in the twelfth page—though exceedingly interesting in another point of view, and as it stands in its own context—apply to the subject in question, further than an assumed analogy can warrant. In the same light the subsequent quotations from Virgil should be viewed.

The second source of error—and which, in order of time, should have been stated first—is peculiar to the Jews, and is referred to the great body of the nation—those who embraced Christianity during our Lord's ministry, and the Jewish Christians after his death. Having, under these heads, pointed out the errors of the first converts to Christianity, and of the Jews who remained obstinate in their unbelief—errors, however different in point of malignity, yet all contributing to destroy the true mode of connexion between the law and the gospel—Mr. Faber proceeds to exemplify the *connexion between Judaism and Christianity by means of TYPES*, the explanations of which are introduced by a declaration that the end of the establishment of the law of Moses, was—

‘—a shadow of good things to come, ordained by angels in the hand of a mediator; and a schoolmaster to bring us unto Christ, that we might be justified by faith.

‘ From these assertions of the apostle two propositions may be deduced.

‘ I. That the law contains a sort of scenical representation of all the benefits enjoyed by Christians; such as, the gracious offer of mercy held out to them in the Gospel, their redemption and justification by the blood of a Redeemer, and the continual support and influence of the Holy Spirit.

‘ II. And that it is appointed to teach us our need of a Saviour, to act the part of a preceptor to all, who are willing to submit with humility to its divine instructions.’ Vol. ii, p. 42.

‘The whole result of which is’ asserted to be,—

‘that the fathers firmly believed the doctrine of salvation solely through the merits of a Redeemer; and that we may expect to find the Gospel of the Messiah darkly shadowed out under the types and ceremonies of the law of Moses. These premises being laid down, I may now proceed to a more particular consideration of the typical language of Scripture; which, I apprehend, will be found to have a very close connection with the prophetic hieroglyphics.’ Vol. ii. p. 45.

As preliminary more immediately to the types of Judaism which are held forth as having their antitypes in the Christian system, Mr. Faber begins with observing, that—

‘The language of the inhabitants of the East appears, from the earliest ages, to have been replete with metaphor and allegory. Unable to express their thoughts with the phlegmatic tameness of the West, they were accustomed to clothe every idea in the most vivid and luxuriant imagery. Since the different virtues or vices, which elevate or degrade human nature, may easily be represented by different animals, the oriental princes were accordingly sometimes dignified with the names of those fierce and warlike beasts, which they were supposed most to resemble in their qualities; while their females bore names expressive of those virtues, which were deemed most becoming in the weaker sex.

‘At other times, the whole host of heaven was employed to furnish suitable emblems of kings, princesses, and nobility. This species of symbolical representation probably owed its origin to the astronomical reveries of the ancient Chaldeans. Their blind veneration for their deceased monarchs early introduced the custom of supposing them to be translated into certain of the heavenly bodies, from which lofty stations they still overlooked the affairs of mortals. Hence, the mighty hunter of men, the tyrannical Nimrod, rules to this day a conspicuous constellation under the name of Orion; and every planet is designated by the appellation of some deceased monarch or princess. The earliest worship of the pagan world seems to have been Sabianism; and in after ages the veneration of deified heroes was engrafted upon the ancient system. The two became gradually confounded together; and a mixed idolatry, consisting partly of sidereal, and partly of hero worship, succeeded. The same notion prevailed even in the West; and the obsequious flattery of the later Romans translated the soul of their first emperor into that star, which from him was denominated the *Julium Sidus*.

‘Both these modes of description are frequently adopted by the inspired writers; and the vicissitudes of empires, and the characters of mighty nations, are symbolically represented by confusion among the heavenly bodies, and by prophetic visions of warlike animals.’ Vol. ii, p. 46.

Proceeding on this ground, Mr. Faber assumes that the language of metaphor prevailed immemorially in Egypt and the

East, and thence appears to have been derived to the Pythagoreans. This position he founds on a passage from Clemens Alexandrinus, who represents the Egyptians as accustomed to apply their hieroglyphics to the praises of their kings; and, after referring to this authority for the mode of symbolising the heavenly bodies, adds, from the same author, *τους γουν των βασιλεων επαινους θεολογουμενοις μυθοις παραδιδοντες, αναγραφουσι δια των αναλυφων* *. From a consonant position of Jamblichus, 'that the symbolic theology of the Egyptians consisted in representing the superior operations of the deity by things which are inferior and sensible,' he draws the like conclusion from another passage of the same writer, with other additional authorities in respect to the Pythagorean mode of instruction, referring the origin of it to the same local source.

'Jamblichus also accurately points out the sources, from which Pythagoras derived his discipline. He resided during a considerable space of time in a temple upon Mount Carmel; he conversed with the sages of Phenicia, Chaldea, and Syria; and was initiated into the Egyptian mysteries by certain prophets, who were the successors of Mochus†. Porphyry gives nearly the same account upon the authority of Diogenes, adding however, that Pythagoras derived part of his knowledge from the Hebrews‡; and he particularly mentions his having learnt the symbolical mode of writing§. Theodoret asserts, in a similar manner, that the doctrine of Pythagoras was borrowed from the Hebrews and Egyptians||. And Eusebius maintains, that all the learning, of which the Greeks were possessed, was received from those, whom they proudly styled *barbarians*; and introduces Plato as candidly confessing it¶.' Vol. ii. p. 50.

* Strom. lib. v.

† † Εξεπλευσεν εις την Σιδωνα, φυσει τε αυτον πατριδα πεπεισμενος ειναι, και καλως οιομενος εκειθεν αυτω ρησιν την εις Αιγυπτον εισεθαι διαδασιν. Ενταυθα δε συμβαλων τοις τε Μαχμ τε φυσιολογου προφηταις απογονοις, και τοις αλλοις, και Φοινικις Ιεροφανταις, και πασας τελισθεις τελιστας, εν τι Βυβλων και Τυρω, και κατα πολλα της Συριας μιση εξ αιρετικως—διαπορθμευθη αμελλαντι υπο των Αιγυπτιων πορθμεων, καιρωτατε προσοχημαστων τοις υπο Καρμηλον το Φοινικον ορος αιγιαλοις εθα εμωναζε τα πολλα ο Πυθαγορας κατα το ιeron—κ. τ. λ. De Vita Pyth. c. iii. Ετι δε φασι και συνθετον αυτον ποιησαι την θειαν φιλοσοφian· α μιν μαθοντα παρα των Ορφικων, α δε παρα των Αιγυπτιων Ιερων, α δε παρα Χαλδαιων και Μαγων. Ibid. c. xxviii. Cudworth is inclined to think that this Mochus or Moschus is no other than the Jewish Law-giver. Intell. Syst. p. 12. But Hottinger considers the word as only a corruption of Magus. Hist. Orien. lib. ii. c. 6.

‡ ‡ Αφικετο δε και προς Αιγυπτιους, φησιν, ο Πυθαγορας, και προς Αραβας, και Χαλδαιους, και Εβραιους, παρ'ων και την περι ονειρων γνωσιν ηκριβωσατο. De Vita Pyth. sect. xi.

§ § Εξεμαθε—γραμματα δε τρισσας διαφορας, επιστολογραφικων τε, και ιερογλυφικων, και συμβολικων· των μιν κοινολογουμενων κατα μισησιν, των δε αλληγορουμενων κατα τινες αιτημας. Ibid.

|| † † Αναξαγορας δε και Πυθαγορας εις Αιγυπτον αφικομενοι, τοις Αιγυπτιων και Εβραιων μυθοις σοφοις ενισχυεσθην, και την περι τη οντος πρηνισασθην γνωσιν. De Prin. adv. Gen. serm. ii.

¶ † † Και ουτος δε ο Πλατων τις εν Ιταλια Πυθαγορειοις σχολασας, ου μνην τη παρα

Upon the principle then of figurative language and symbolic representation, Mr. Faber infers the ceremonial law was delivered to the Israelites, taking that which, in the writings of the prophets, is a metaphor or an allegory, to have been, in the Levitical ordinances, a practical hieroglyphic.

This basis we conceive to be well laid; and we are sorry that we cannot equally commend the superstructure raised upon it.

‘I know not whether we may venture to call the Jewish church an *absolute type* of the Christian church; but their respective histories have certainly a very singular resemblance to each other.

‘The Jewish church was planted among the heathens by a miraculous interference of divine power. ‘Such also was the case of the Christian church.

‘For a short space of time it remained pure and uncontaminated. ‘So did the Christian church,

‘But it gradually corrupted itself, and fell into the idolatrous practices of the nations, which it had subdued. ‘Thus also the Christian church fell by degrees from its original purity; and embraced under another name the idolatry of the Romans, particularly their demonolatry.

‘The sins of the Jewish church were visited by the calamities of war, and subjugation to the neighbouring princes.

‘The sins of the Christian church occasioned the success of those two dreadful woes, the Saracenic and Turkish invasions.

‘Before the Babylonian captivity, and the reformation effected by Ezra, the Jews were remarkably prone to idolatry; but afterwards they never were guilty of a repetition of that crime.

‘Such also was the case of the Christian church before the Reformation; but since that period, the reformed part of it has never shewn the least tendency to relapse into their former idolatry.

‘In the course of a few generations, the now exploded sin of idolatry was succeeded by those of infidelity and self-righteousness. While the Sadducee denied the immortality of the soul; the Pharisee was too much wrap-

‘It is almost superfluous to observe, that protestant countries are now but too notorious for sins of a similar nature.

τ τοῖς πρεσβυτεροῖς διατριβῇ. Λέγεται δὲ ἀπαρεῖς εἰς Αἴγυπτον, καὶ τῇ τῶν φιλοσοφῶν πλείστον ἀναθεῖναι χρῆσιν. Τὺτο καὶ αὐτοὶ τοῖς βαρβαροῖς πολλαχὺ τῶν ἰδίων λόγων μαρτυρεῖ, οὐ, μοι δοκεῖ, ποίων, καὶ τὰ καλλίστα ἐμπορευθῆναι εἰς φιλοσοφίαν παρὰ τῶν βαρβάρων, συνημαίνως καὶ ἀπαρνούμενος. Πρῶτ. Evang. lib. x. c. 4. See also Clem. Alex. Strom. lib. i. Philostratus mentions, that the barbarians were accustomed to represent their deities symbolically. Το δὲ εἶδος αὐτοῦ μαργαριτῶδες ζυγνέται, ὀμβροδίκον τροπον, ὃ βαρβαροὶ πάντες ἐς τὰ ἱερὰ χροῦνται. Philos. Vit. Apollon. Tyan. lib. ii. c. 24. See also Ammian. Marcell. lib. xvii. c. 4. and Hierocles in Aut. Carm. Pythag. ver. 61. Vol. ii. p. 51.

ped up in his own meritoriousness, to feel any need of the pardoning grace of God.

'At length, as we are informed by Josephus, these hardened sinners dared to ridicule the oracles of their ancient prophets, which they had already defied by crucifying the Lord of life. (Joseph. de Bell. Jud. lib. iv. c. 6.) The power of the Romans was then raised up against them; and almighty wrath, like an overflowing torrent, swept them away.

'Thus have we seen a formidable power, which in its polity affects to imitate the ancient Romans, raised up for the punishment of apostate Christendom. God grant, that our latter end may not be like that of the Jews! The church of Christ indeed can never be entirely overthrown; but most awful is the question of our Lord, "When the Son of man cometh, shall he find faith on the earth?" Vol. ii. p. 58.

Mr. Faber, entering into the detail of the ceremonial law, applies—in a way which appears, in our opinion, very often fanciful, and frequently frivolous—his mode of interpretation, which must be acknowledged to require great judgement, in ascertaining antitypes in Christianity accordant to the Levitical sacrifices—the scape-goat, the high-priest, the passover, legal impurity, the red heifer, cities of refuge, unclean meats, the passage through the Red Sea (which leads him to the subject of regeneration, &c.); eminent typical characters of Christ, in Adam, Melchizedek, Ishmael, Isaac, Joseph, Moses, Marah, Manne, Massah and Meribah, the brazen serpent, Aaron, Elijah, David, and Solomon; Solomon's Song, compared with other specimens of oriental poetry; concluding with the professed opinions of the Jews.

On the topic of Solomon's Song, Mr. Faber, we think, is perfectly right in rejecting the simply literal sense, as the true one; but when he advances beyond the legitimate bounds of a well-grounded allegory into mysticism, we cannot forbear stopping short; for, beyond this limit, the door of interpretation opens to the wildest and most luscious fancies. We are led into the gardens of Armida spiritualised, or the mussulman's paradise with a hourie.

When, in respect to the opinions of the Jews, Mr. Faber interprets the Mosaic dispensation by the writings of St. Paul, we think him perfectly correct in following such a guide; but we would ask him, however, if the declaration in the Epistle to the Hebrews, that 'the law is a *shadow* of good things to come, and NOT *the* VERY IMAGE of the THINGS,' be a sufficient authority for his interpretations, which consider them as SUCH? Had this, which Mr. Faber makes his fundamental principle of explanation, been adhered to, many a type would have been differently treated, and their illustrations deduced from the

Christian scriptures, instead of the *unwarranted*, and, we will add, **UNWARRANTABLE**, absurdities of Jewish rabbis.

The connexion of the Jewish and Christian dispensations, by means of prophecy, is next traced from the predictions which define the family of the Messiah, delivered to Eve; the prophecy of Noah; with those to Abraham, Isaac, Jacob, Judah, and David. These, however, being considered as rather declarative of the birth of the Messiah in some particular family, than descriptive of his office and character, Mr. Faber proceeds to those of the two latter descriptions, particularly such as relate to the call of the Gentiles, and the rejection of the Jews, contained in the Psalms, Isaiah, Jeremiah, Ezekiel, Daniel, Amos, Micah, Haggai, Zechariah, and Malachi. In the discussion of these prophecies, we are compelled to observe, that we meet with nothing of importance which has not been long ago written and often repeated. We regret to see an intermixture of Hutchinsonian fancies, which, like frost-flowers on a window, will melt under the first beam of criticism; and should have been glad to have applauded him, if Mr. Faber had given us room, for concentrating the argument of prophecy, and bringing its application to a point.

The rest of the volume is taken up with considering the practical connexion between the law and the gospel, under the view of the former as 'a schoolmaster to bring us unto Christ,' and with an argument founded on the necessity of a perfect dispensation like the Christian, deduced from the imperfection of the Mosaic, and exemplified in considering it but as part of a whole; calculated only for a small nation; having its typical rites accomplished and superseded by their realities; in regarding Christianity perfect, by being, in every necessary point, the reverse of the law; not burdened by ceremonies; designed for all mankind; having its ritual left to the discretion of each particular church; requiring internal purity in opposition to the various washings of the law; forbidding divorce, except for adultery; and prohibiting revenge. The enlargement on these characters is followed by St. Paul's parallel between Moses and Christ, and by a statement of the perfection of Christianity, as evinced in the three following particulars:—

• Whether we consider, that a way was prepared for it, by the sure word of prophecy, both verbal and figurative, exactly fulfilled in this dispensation and its divine author; and therefore proving, that it was predetermined by, and that it originated with, an all-wise God. Whether we call to recollection the numerous and wonderful miracles, wrought in attestation of its truth, at the time of its first promulgation, both by Christ and his apostles; miracles, which we cannot, without a mixture of blasphemy and absurdity, suppose that the Father of truth would have permitted to be wrought in confirmation of a falsehood; miracles, the real existence

of which the bitterest enemies of Christianity, the Jewish priests, and the pagan philosophers, never dared to deny, though they maliciously attributed them to demoniacal agency. Or lastly, whether we examine the holiness of its doctrines, and the spirituality of its precepts, every way worthy of that God, who is of purer eyes than to behold iniquity.' Vol. ii. p. 341.

From a retrospect of the whole work, whatever commendation we allow the author for his intention, which we sincerely applaud, we are sorry that we cannot say as much of the execution. Considering him, however, as a young writer, when his mind has been more disciplined, and his judgement confirmed, we indulge the hope of conferring our best praise.

ART. VII.—*The Constitution of the United Kingdom of Great-Britain and Ireland, civil and ecclesiastical.* By Francis Plowden, Esq. Barrister at Law. 8vo. 9s. Boards. Ridgway. 1802.

THE constitution is a word in every person's mouth; but very few will give themselves the trouble of forming a correct idea of its import, and the essential qualities in which its superior excellence consists. A variety of rights are said, at times, to belong inherently to our constitution; yet, when it is convenient to the ruling party to infringe on these, a sufficient excuse is ever at hand for such infringement; and they who are the most active in destroying our supposed constitutional rights, are generally the loudest in the praises of the constitution itself. The constitution, also, is said to have existed for many centuries; and maxims are often laid down which may be very pleasing to the fancy of the writer, but are generally contradicted by the practice both of the present and former times. Thus, observes our author, 'it is a first principle of our constitutional policy, that every law is the free, unbiassed, and deliberate act of every individual member of the community.' Whether the government of a country would be better conducted in which this principle were established as the foundation of its laws, is one question; Whether it be the actuating principle in our own country, is another: on which latter query, the appeal must be necessarily made to general experience;—and this, instead of demonstrating such a principle in the mode of enacting any law, proves decidedly that it never was thought of, much less universally acknowledged. And here lies, perhaps, the basis of the grand difference between reformers, as they are called, and those who contend for existing circumstances; or, in other words, between men who wish for an improvement in the constitution, and men who support the silent innovations of time, and reject every attempt to withstand its powerful influence. The river which took its rise

from a small fountain, and in its course was enriched by tributary streams, requires, as its waters accumulate, stronger bounds;—but if the banks be weaker where the water accumulates in strength, the beauty of the stream will be destroyed; and, instead of fertile fields and pastures, the country will be converted into bogs, fens, and marshes.

‘Nothing is more clear’ (it is asserted in this work), ‘than that our constitution is formed of true liberty, which consists in the preservation of order for the protection of society, not in the abandoned licentiousness of confusion and anarchy. The liberty of a nation is ever proportioned to the perfection of its government; the perfection of government is known by its energy, and that is nothing more than the efficacy and facility, with which the executive power can enforce the laws. The laws are the direct emanations of the sovereignty of the whole; the consent of every individual of the community is formally included in every law; and the contempt and violation of them is therefore more properly insulting to the nation, who have made the laws, than to the magistrates, whose duty it is to execute them. In this great truth is engendered the peculiar vigor of our constitution. Because our laws are framed *totius regni assensu*, as Fortescue observes, therefore is the whole kingdom indispensably bounden to the observance of them. From this assent of each individual arise the right and interest, which the community possesses collectively and individually, in the actual performance of the covenant and engagement, which at the passing of every law each individual enters into for the performance and observance of it. Although the government itself be said to be founded in the original compact between the governors and governed; yet the subsistence of the government depends not only upon the continuation of that original contract, but in this mutual and reciprocal covenant, engagement, or contract of every individual to abide by and enforce his own voluntary act and deed; for it is a first principle of our constitutional policy, that every law is the free, unbiassed, and deliberate act of every individual member of the community.’ p. 33.

In this passage is contained much of speculation, which might well pass current in some Utopian system of government; but, how remotely it wanders from the forms established in our own country, the slightest examination of British laws and customs will evince. ‘The laws are the direct emanations of the sovereignty of the whole; the consent of every individual of the community is *formally* included in every law.’—Formally! What is the meaning of this word? If an individual consent, he must do it either by himself or by others; if he cannot do it by himself in person, which cannot easily take place in a large country, he must do it by proxy; and his proxy must be vested with his authority, or he cannot give his consent to the law proposed. Now, in the united kingdom of Great Britain and Ireland, the great majority of the inhabitants have no vote, either in person or by proxy, in the creation of laws; which is confined entirely

to three descriptions of persons, to the king, to the house of peers, and to the house of commons—the latter being so called, less because they represent the commons of Great-Britain, than because only commoners can have a seat in the house. These commoners, of whom a majority must concur in the passing of a law, are elected by a comparatively small body of the general inhabitants, to whom such power has been entrusted, for various causes, and in different periods of our history.

If, however, we take away the boastful principle of this work, we still with pleasure assert, that ‘it is our happiness and boast that we enjoy a constitution which has, for centuries, been the admiration and envy of surrounding nations.’ The causes of this admiration might have been sufficiently investigated without entering into the disputed question of the nature of contracts between the governors and the governed, and a subject of still greater perplexity—the sovereignty of the people. It was by no means necessary to insinuate ‘that all the political power possessed by the king, lords, and commons, in this nation, is the free gift of the people;’ for when did the people meet to bestow the grant? or when were the people supposed to have this gift to confer? It was by degrees only that part of them were brought to the exercise of the high privilege of voting; and to the disputes between the king and the barons are they indebted for a privilege bestowed upon themselves, instead of ever having been in the capacity of conferring so transcendent a gift on others. It is to the limitation of kingly authority, by the constitutional guards of the two houses, that the admiration of foreign countries is justly due; for these two bodies, though not elected by, nor being representatives of, the people at large, are sufficiently connected with them to feel a common interest on most points; while in others, where the interests are separate, that of the people will be necessarily sacrificed. Thus it is the interest of the people that no one should be excluded from a seat in the legislature merely because he has not a certain income: it is their interest that parliaments should be of short duration; it is their interest to be masters of their own fields, and to shoot game upon them: though the possession be but small, yet it is too much to expect from human nature, that, if the laws be the emanation of the will of persons possessing upwards of three hundred pounds a-year in landed property, the rights of persons in possession of inferior property should be the object of their highest consideration.

If, however, the principles of the constitution be laid down on a broader basis than history will warrant, in the examination of the powers held by king, lords, and commons, much judgement is exercised; and the privileges of these several branches of our legislature are pointed out to be highly favourable to the general good. The deviations also from ancient usage, where such

usage has been beneficial, are justly censured; and one topic is well worthy of the consideration of electors, though at present they seem rather inclined to pick, than to fill, the pockets of their representatives.

‘Members of parliament were originally chosen to *serve* in parliament, and such is still the formal language of elections. They were considered the *servants* of their constituents, and accordingly received *wages* from those who employed them. Even the attendance of the barons, who were the most honourable members of the state, though not paid for, was due to the king as a *service*. Unfortunately the system is reversed, and may now be thought incorrigible. There is no instance, in which original right, founded in common sense and sound reason, and supported by long usage, has been more successfully invaded, or more completely dispossessed of its station, than by the fact as it stands. The only remedy for a disorder, which poisons the constitution of parliament at its source, is to re-instate the constituent and the representative in the places that belong to them, and in their natural relations to each other, according to the simplicity of the ancient constitution. Were the nation to pay their representatives, and liberally too, in proportion to their actual attendance, even money, to a considerable amount, would be saved. But the question is, whether it be better for the public that they should be paid by the people, or rewarded by the crown; that they should be retained to defend, or corrupted to betray. It is fundamental and essential in a prudent government, that every real charge should have a direct benefit annexed to it, that no serviceable office should be exercised without an avowed proportionate salary. The men are not to be trusted, who offer to serve for nothing. Their views may be remote, or money may not be their principal object. In whatever shape they are paid, whether they take their equivalent in power or in profit, in specie or in kind, it must be some way or other at the public expence; and, whatever pretences they may set up, the safest and cheapest course is by avowed and immediate payment. He, who faithfully performs the service he undertakes for a certain acknowledged reward, and will not betray it for a greater, does all that ought to be expected of him. The traitor and the hypocrite are generally righteous over much. Every measure, that tends to make the office of a member of parliament more and more a *service*, and less and less an object of competition, is a step gained towards securing the independence and integrity of the house of commons.’ P. 130.

From the discussion on the separate rights and duties of the king, lords, and commons, and the joint exercise of their powers in legislation, we proceed to a subject that, within the last ten years, has become extremely delicate—the revolution in 1688. That any men could be so base, as well as absurd, to be ashamed of that revolution—to which we are indebted, not only for our present liberties, but for the establishment of the reigning family on the throne—might appear a paradox, if the effects of prejudice and fear were not sufficiently satisfactory causes. It is fortunate, however, that we once more live in times in which an ampler field

for discussion is allowed; and the true friend to the constitution may assert his right against those infamous men whose sole aim and wish seemed to be to undermine it.

‘To libel any one of the three constituent parts of the constitution is certainly to libel the constitution: and no man, who admits the mixed form of our government can deny, that the popular or democratical part is one of the three component essential parts of the British constitution. I blame not therefore rigor and severity in punishing (according to law) the libeller of the regal power of the constitution: but neither can I commend laxity and remissness in prosecuting the libeller of the popular power of that same constitution: still less can I panegyrize such a system of discountenancing, vilifying, if not criminalizing, the asserters of the rights and liberties of the people, as I before observed, existed in this kingdom in the year 1687.’ p. 153.

With these principles the author investigates the benefits derived from the revolution; into which, however, his favourite maxim, ‘the great pervading maxim of our constitution—that the sovereignty of all power not only originated from the people, but continues unalienably to reside with them,’ is unnecessarily intruded. In this revolution, it is said that ‘the transcendency of this sovereign right’ was clearly demonstrated, whereas the sovereign people were never called in to assist at any deliberations; and the final settlement of the whole was arranged by a parliament, in the formation of which not one tenth part of the people was invited to co-operate.

The civil part of our constitution is described in 184 pages: to the ecclesiastical are dedicated upwards of 300. In this latter branch of history our author is well read; and his manner of treating the subject indicates the principles in which he has been educated. A member of the church of England troubles himself very little with the many distinctions introduced into this part, to settle the limits between the ecclesiastical and civil powers. The encroachments of popery are almost forgotten; and the idle pretensions of priestcraft to the power of the keys, and the alliance between church and state, are objects of derision rather than of serious argument. The performance of certain services in our churches; the faith required by those who officiate; the authority which the ministers have in their respective churches or dioceses; the funds whence their revenues are derived, are all established by acts of parliament; and the church of Scotland is as much the established church of the united kingdom of Great Britain and Ireland as the church of England. In former times, when there was a struggle between the civil and ecclesiastical powers for pre-eminence, much of this discussion might have been very useful;—at present, when the subordination of the ecclesiastical power is acknowledged, and the king is justly declared to be in all matters, ecclesiastical as well as civil, supreme, little need is

there for discussion on our ecclesiastical constitution. The whole might easily have been contained in one chapter. By the constitution of the united kingdom, two forms of worship are established in different parts of the kingdom; the ministers of each are provided for; and the limits of the established faiths—as far as temporal advantage is derived by either party—are assigned. Persons belonging to other churches are tolerated: they may meet to perform their services in places licensed by law; and every one who disturbs their worship is liable to prosecution, in the same manner as if he had committed an outrage in an established church. Thus every advantage is afforded to Christians of all denominations, except that of authority; and, from the natural course of events, divisions in religion are continually taking place, and large bodies of new religionists are formed, which, without any injury to the civil or ecclesiastical powers, meet together for the celebration of divine service. Thus there is scarcely a large town in England without a chapel belonging to one of the denominations termed methodistical, which all owe their birth to the last or the present century; and, from the non-interference of the civil magistrates in their religious discussions, the harmony of society is preserved. The preservation of the present establishments of religion is an object of concern to the legislature, because the majority of the people belong to one or other of these establishments; but if a change were to take place in the opinion of the people, and a very small part of them adhered to the present established faiths, the revenues of the churches would be doubtless appropriated to other purposes, and a small portion alone would be reserved for the payment of the small body of ministers which would then be required for such diminished congregations.

If, however, this part of the work be uninteresting to the generality of readers, from the insight it gives into the ecclesiastical discussions of former ages, as well as for the soundness of the reasoning on some points on which a difference of opinion still prevails, it may be well recommended to the catholic. Indeed, a great proportion of the English catholics is approaching every day nearer and nearer to protestantism; and if every restriction were removed—if the bugbear of popery were never again permitted to be conjured up, except for derision, in our parliamentary debates—it is probable that in less than half a century scarcely one catholic chapel would be seen out of the metropolis. The cloak of prejudice, which is more closely pressed to the body in the storm of persecution, is thrown off in the sunshine of indulgence and national benevolence.

We have already done justice to the talents of this writer in his very judicious examination of church authority*. In the present work there is much room also for commendation. We have taken the liberty of calling in question some of his political

* See our 15th vol. New Arr. p. 121, &c.

maxims; but, with such exception, we are highly pleased with the view he has taken of our civil constitution. He is, in fact, in his civil politics, a whig approaching to the contrary extreme—to toryism; in his religion a catholic, but a moderate, or, we may say, a Cisalpine catholic. His doctrine will not be relished at Rome, but will meet with approbation from the greater part of the catholics in England.

ART. VIII.—*Letters on the elementary Principles of Education.* By Elizabeth Hamilton. Vol. II. 8vo. 8s. Boards. Robinsons. 1802.

WE noticed the first volume of these letters in our 34th volume, New Arr. p. 181, and then paid a willing tribute to the judgement and talents of the author. We were compelled, however, to remark, that her observations were not the result of extensive experience, and that they were not always comprehensive, nor skilfully compacted. This it was necessary to point out in our professional character; but the defects did not greatly lessen the merit of the whole. A new edition of the first volume has been demanded by the public, who seem to have adopted our own opinion of the general merit of the work, and to have overlooked these little blemishes. In this new edition the title is somewhat altered, and is now certainly more appropriate to the nature of the design.

The second volume contains an examination of the principles on which we ought to proceed in the improvement of the intellectual faculties, if it be admitted that the 'true end of education is to bring all the powers and faculties of our nature to the highest perfection of which they are capable.' These principles undoubtedly consist in an examination of the faculties of our minds: but the author means not to immerge us in the depth of metaphysical disquisition; her object is to examine the progress of our intellectual functions, and to trace their gradual evolution, in order to conduct such progress with the best success. 'Genius' (she properly observes) 'is not the partial vigor of a single faculty,' but 'the possession of all the powers of the mind in an eminent degree.' Miss Hamilton is not equally exact in her definition of taste. She characterises it as 'that faculty of the mind, whereby we are enabled to perceive and to feel whatever is beautiful or sublime in nature and art.' It is perhaps rather the faculty which leads us to discriminate what is beautiful, elegant, or sublime, in the objects presented to us, in opposition to the contrary qualities. The feelings of delight must accompany the nice sense of discrimination, when the objects are pleasing; but taste essentially consists in distinguishing what is pleasing from what is less so.

The order in which Miss Hamilton considers the faculties of the mind, is that of their appearance or evolution. Thus 'perception' is first noticed; which is followed by 'attention.' 'Conception,' which succeeds, means the impressions left by perception, and fixed by attention. 'Judgement,' the next faculty treated of, should perhaps have been the last, as it is the result of the whole; but this arrangement is by no means greatly erroneous, since the first appearance of judgement is early, and sometimes, in a very early age, on common subjects, peculiarly correct. Yet, even in the maturest period, it is subject to such frequent biasses, is sometimes so widely misled by the most unsuspected causes, or warped by the least perceptible impressions, that this most perfect faculty of the human mind should be much distrusted before its dictates are finally obeyed. Every man of real judgement trusts it with the greatest caution, conscious of its frequent errors; yet every wild democrat in politics, and zealot in religion—for even impiety has its zealots—appeals to the exercise of this faculty in those whose intellectual functions have not, from instruction or reflexion, received the slightest improvement.—After considering 'judgement,' Miss Hamilton examines the faculties of 'abstraction,' 'taste,' and 'imagination,' concluding with some remarks on 'reflexion.'

The subjects of the two first chapters, 'perception' and 'attention,' should perhaps have been considered together, or 'attention' should have preceded. Perception requires attention; for without it the ideas are transitory. We fully agree with Miss Hamilton in the propriety of rousing the attention early. Every thing which can excite curiosity should be offered; and easy explanations, adapted to the age and the state of intellect, adjoined. At an early period these ideas are indeed transitory; but enough remains to prevent an ignorant astonishment, when similar objects are again presented, and to connect, in general, the new objects with the former impressions. We have even found that a child could understand those great lines of distinction which discriminate families of plants, and some of the more natural orders of animals; but particular care should be taken not to instil error in these early instructions. Miss Hamilton will excuse us for observing that the mother, whom she in general praises very deservedly, has confused two distinct objects—the screw of the lid of a box, and other screws, which act as mechanical powers. We know that the screw-lid really acts in that manner, but so imperceptibly and weakly that a child cannot distinguish or understand the cause of it. The subject was rather an unfortunate one. The general principle, however, is indisputable; and the automata of the nursery are well contrasted by our author with the spirited sensible children of attentive parents.

The three next letters relate to 'conception'—which, together with many other mental qualities, is by no means clearly defined—in which the author, by limiting it to past impressions, differs a little from preceding ontological writers, and confounds it, at least in appearance, with memory. 'Conception' (she observes) 'not only presents to the mind distinct notions of the absent objects of perception, but likewise possesses the power of combining ideas, so as to give us distinct notions of objects we have never seen.' We suspect that Miss Hamilton means by conception what metaphysicians have called abstract ideas; for memory, she remarks, has for its object sensible impressions; conception, those ideal images formed by combination; or, as seems by some of her instances, abstraction. The accuracy of conception must depend on the vivacity and clearness of the original impression; and our author, in this view, traces the consequences of distinct and accurate, as well as of confused, perception. She is perhaps right in inculcating repeated impressions on the minds of children; not only as the ideas are more transitory, but as the understanding is slow. What relates to the kind of books adapted for children is very judicious; and on the consequences of the slowness of intellect, which attends the melancholic temperament, we shall copy Miss Hamilton's remarks.

'Before I conclude the present letter, I must beg leave to recall your attention to one of the instances I have given of the partial and limited power of conception, in a person of languid spirits and much sensibility. This melancholy temperament is sometimes hereditary, sometimes occasioned by disease, and sometimes also is born of mismanagement in early life. From whatever cause it originates, it is a misfortune of such magnitude, as calls for our utmost exertion to prevent its progress, and, if possible, to effect its cure.

'Mothers, I apprehend, are seldom aware of the important consequences which result from their conduct to beings of this description. There is something so amiable and endearing in the gentleness which commonly attends this languor of spirits, that it naturally inspires tenderness. This tenderness is increased by that helplessness which clings to the maternal bosom for support. But if this tenderness be not enlightened and guided by reason, it will prepare a never-ending fund of misery for its unhappy object.

'The inevitable effect of indulgence in generating selfishness, I have explained at large in the former volume; and as selfishness is the never-failing concomitant of the disposition above described: it follows, that it is the particular duty of the parent to guard against nurturing and increasing this natural tendency.

'From the languid flow of ideas in the low-spirited proceeds an indolence of mind, which terminates in torpid apathy. Selfishness is then the sole spring of action; benevolence may dwell upon the tongue; but no feelings, no affections, but such as are connected with self-love, ever touch the heart. Such an one finds friendship

necessary to his support, to his comfort, nay to his very existence. He therefore clings to his friends with fondness; but what consolation, what comfort, what support, does he afford them in return? Does he enter with the same interest into the feelings of others, with which he expects others to enter into his? No. But this deficiency of feeling does not proceed from a want of benevolence or of attachment. It proceeds from a want of conception with regard to every thing that does not concern self. How would many of our acquaintances start at the picture that is here drawn, if applied to themselves! Let us make a more useful application of it to those who are yet at a period of life, when the evils I have here pourtrayed admit of remedy.' P. 119.

The means of obviating this languor, and its effects, are properly noticed; and the subject is pursued in another and more important view; viz. the necessity of removing this languor, and substituting more active and discriminated ideas, in order to inculcate a firm adherence to truth. Weak minds catch at first impressions, with little pains to ascertain the facts with accuracy; and relate what they most early felt, without any intention to deceive, but with little exertion to attain a discriminated exactness. Thus common people, from want of having cultivated their minds, often unintentionally mislead, both from inaccuracy of ideas and of language. We shall add the following observations in our author's own words, merely to suggest the propriety of a more correct examination of the fact. We rather suspect that the contrary effect will be found to take place,

' It at first view appears extraordinary, that where the power of conception is very dull, the memory should, with respect to some things, be tenacious; while, with respect to others, it is altogether deficient. A very slow child will often be found to get lessons by heart as soon as, nay sometimes sooner, than one who is ten times as intelligent. But let such time elapse, as that the *words* of the lesson are forgotten by both, and then examine them upon its substance, you will then find, that the child of slow conception has not one idea remaining upon the subject; all is obliterated, as completely as if the lesson had never been heard of. The child of quick capacity, on the contrary, though it has likewise forgotten the exact words, remembers something of the meaning which they conveyed. Does not this clearly prove, that the memory of the first was entirely confined to its perceptions; while the second, who had exercised upon the subject of its lesson some degree of conception and judgment, could recall the ideas conveyed by those, when the particular sounds of the words had escaped the memory,' P. 146,

Miss Hamilton distinguishes with accuracy the memory of perceptions from that of ideas; but, in our opinion, does not point out with sufficient care the advantages of the former. The rules of grammar, and many of the lessons of our younger years, are of the first kind—the application of which we under-

stand only at a future period. We recollect, that, in our mathematical studies, we were unable to comprehend that problem of Euclid, quaintly entitled the *Pons Asinorum*; and yet we learnt to repeat the whole *memoriter*. At this moment it is the only proposition that we can demonstrate in Euclid's manner, without his Elements in our hands, though with little hesitation we could demonstrate all the others in our own. This subject the author returns to with much accuracy.

Lively tempers, it is remarked, are seldom accurate in their perceptions or their conceptions; and different means of correcting their errors are pointed out. We have seldom seen minds of this kind succeed, but in the profession of the law. Their spirit animates the dry subject of jurisprudence; while this very subject corrects eccentricity, by confining much of their attention to words. Numerous are the instances that occur to us of this fact; and we may perhaps mention without offence, at this time, a striking one in the late sir Francis Buller. We must however hasten forward.

The three next chapters are on 'judgement;' and the subject is treated with proper discrimination. We would chiefly object to our author's illustration of the method of strengthening the judgement, by applying her rules to the attainment of arithmetic. This, on the contrary, is one of those sciences which, to be readily employed, must be learnt early, and by rote. It may be more fully understood in the way recommended; but we never found a *ready* arithmetician formed in this manner. The whole science is the doctrine of sums and differences, and may be taught in an afternoon; but a common school-boy, not possessing a single abstract idea, would overpower this philosophic scholar, without any seeming competition. With respect to history, the judgement, in Miss Hamilton's opinion, is not improved by abridgements. She would rather prefer for her pupil a pretty full and comprehensive view of some chosen portions of historic research. Works of imagination, also, are by no means adapted to the improvement of this faculty. It is indeed justly remarked, that, to lead the infant mind, the minds of mothers should be more enlightened than modern fashion permits; but if we were to pursue this subject minutely with our author in her eighth letter, we should more frequently differ from her than either our inclination or our limits would allow us to do. What relates to the education of the poor we acquiesce in more cordially; but the subject would detain us too long; nor can we even admit of an extract, as a mutilated view of the argument might, without any design on our part, injure the reasoning, which should be considered with its mutual connexions.

The tenth letter is on 'imagination and taste.' By imagination, the author means that power of the mind which is exerted in

forming new combinations of ideas, while the power of calling up at pleasure any particular class of ideas is properly denominated fancy. For the proper regulation, however, of the imagination, clear vigorous conceptions, a strong judgement, and profound reflexions, are necessary. The rival authors brought forward to illustrate the unrestrained and well-regulated imagination are Kotzebue and Shakspeare.—Let us take this opportunity of announcing that the emperor Alexander has taken off the prohibition against the importation of Kotzebue's account of his banishment by Paul. Our author's own recapitulation we shall transcribe.

‘ From the tenor of these observations, I hope it has been made clear, that a taste for the fine arts can only be cultivated by the same means which must be employed to lay the foundation of taste in general, viz. a careful improvement of all the intellectual faculties. If the conceptions have not been rendered clear and accurate, and the attention roused to give them constant employment, so as to lay in a large stock of ideas upon every subject; if the judgment has not been exercised upon the agreement and disagreement of ideas; and if the powers of abstraction and imagination have not been called forth; it is impossible that the emotions of taste should ever be experienced. It is not by constantly practising at a musical instrument, or by handling the pencil, that taste for painting or for music can possibly be acquired. But let the basis of taste be fixed, and then by rendering your pupils capable of the practical part of these accomplishments, you enlarge the sphere of their innocent enjoyments, and afford them the opportunity of communicating pleasure to others.’ P. 328.

Some very judicious observations on the regulation of taste are subjoined.

The two next chapters are on ‘abstraction’—according to Miss Hamilton's explanation, the generalisation of ideas; which though it do not precisely accord with metaphysical accuracy, is yet sufficiently exact for her purpose. She attempts to explain its use and advantages, shows it to be essentially necessary for both sexes in the conduct of life, and offers some hints for its improvement. On this subject we cannot be diffuse, but shall select a passage which merits very attentive consideration.

‘ My sentiments upon filial obedience have been too fully explained, to leave any doubt concerning the reverence which I think due to the parental character. It is by habits of implicit obedience, that children must, as I conceive, be taught the subjection of self-will, long before the powers of reason begin to operate: and by habits of obedience I believe it is, that they can only be preserved from the many dangers attending youth and inexperience. But as life advances, and parental authority frequently opposes that which is impetuously urged by inclination, will the tribute of obedience be

yielded without murmuring? Authority may be capricious; and against caprice, united with tyranny, judgment itself revolts. Confined to the examination of particulars, judgment weighs, and decides against the parental dictate. But abstract reason takes up the question upon other grounds; it considers trifles, not separately, but in the aggregate; it weighs them, not one against another, but opposes them to the principles of duty, and to the preservation of domestic peace, amity, and concord.

'The child who is taught thus to reason and thus to act, while under the authority of a parent, will be prepared to fulfil the character of a parent with propriety. Capable of taking comprehensive views of her own duty and interest, as well as of the duties and interests of her children, she will never exert her prerogative in acts of petty tyranny, nor exact compliance with her will, merely to gratify caprice. It is the love of power which renders parents tenacious of authority, at a period when authority should cease. With children who have been properly educated, a parent who is capable of enlarged and comprehensive views will seldom have occasion to exert it.' P. 366.

The necessity of generalising the ideas is particularly inculcated on the fair-sex, who may become mistresses of families and mothers; but Miss Hamilton errs in her language. The instances adduced prove only the necessity of reflexion and judgement: abstract ideas have little influence. Her defence of the learned ladies, and the absurd conduct which 'a little learning'—that 'dangerous' acquisition—inspires, is judicious. Yet we own we are rather willing to rest on our prior views, and to deny even the best informed ladies that strength of mind which will enable them to lead in doubtful and difficult emergencies. It has been our lot to meet with women of stronger minds than the generality of the sex can boast; yet from these have our opinions been derived. We are sorry that our limits will not enable us to pursue this subject as minutely as we could wish; but we have often had occasion to glance at it.

The volume concludes with some observations on 'reflexion,' which need not detain us. On the whole, they are perspicacious and appropriate; nor can slight differences of opinion blind us to the merit of these remarks, and of the work in general. The observations are judicious, the morality unexceptionable, and the religious lessons * rational and pure. We sincerely

* This observation reminds us of an admirable remark that escaped us in our progress, which we believe to be as original as it is just and valuable. Perhaps it will gain more attention by being added in this form. It is as follows:—As abstraction is an intellectual faculty subsequent to perception and conception, the pure religion of the earlier ages, which consists so essentially in abstract ideas, must have been the result of divine inspiration, as at that time the cultivation of the human mind had not reached the degree of perfection when abstraction so pure could be expected. In fact, after many centuries, dogmas, merely human, were in the highest degree gross and sensual.

wish Miss Hamilton that success which she has so well merited in her respective walks of literature.

ART. IX.—*The Holy Bible, containing the Old Testament and the New: translated out of the original Tongues, and with the former Translations diligently compared and revised, by his Majesty's special Command. Appointed to be read in Churches. Published for John Reeves, Esq. 10 Vols. 8vo. 7l. 17s. 6d. Boards. Nicols. 1802.*

THE avowed design of this publication is to provide the public with such an edition of our CHURCH BIBLE as, according to the taste of the time, may be deemed more convenient than any hitherto in use. With this view the editor has divided it into volumes, for the reader's accommodation as to size; and as the common subdivisions into chapters and verses were, by the unnatural breaks they occasioned, often prejudicial to the sense, these are managed in a way that removes the evil without destroying their use.

What Mr. Reeves has remarked on this subject is well deserving of attention.

‘The sacred books, whether Hebrew or Greek, came from the pen of their writers, and were in the hands of those, for whom they were originally composed, without any division of this sort. The first need of any thing like such a division, was after the Babylonish captivity; the Jews had then mostly forgotten the original Hebrew; and when it was read in the synagogue, it was found necessary to have an interpretation into Chaldee for the use of the common people. To make this interpretation intelligible, and useful, the reader of the Hebrew used to pause at short distances, while the interpreter pronounced the same passage in Chaldee; such pauses became established, and were marked in the manuscripts, forming a sort of verses, like those in our present Bibles. This division into verses was confined to the Hebrew Scriptures, and to the people for whose use it was contrived; no such division was made in the translation of the Seventy, nor in the Latin version; so that the Bible used in the Greek and the Western churches was without any such division, either in the Old or New Testament.

‘It was, however, found necessary, in after times, to make a division and subdivision of the sacred books; but it was for a very different purpose; it was for the sake of referring to them with more ease and certainty. We are told that cardinal Hugo, in the 13th century, made a concordance to the whole of the Latin Bible, and that, for this purpose of reference, he divided both the Old and New Testament into chapters, being the same that we now have. These chapters he subdivided into smaller portions, distinguishing them by the letters of the alphabet; and, by those means, he was enabled to make references from his concordance to the text of the Bible. The

utility of such a concordance brought it into high repute; and the division into chapters, upon which it depended, was adopted along with it, by the divines of Europe.

‘ This division into chapters was afterwards, in the 15th century, adopted by a learned Jew, for the same purpose of reference, in making a concordance to the Hebrew Bible. This was Rabbi Mordecai Nathan, who carried the contrivance a step further; for instead of adhering to the subdivisions of cardinal Hugo, he made others, much smaller, and distinguished them, not by letters but by numbers. This invention was received into the Latin Bibles, and they make the present verses of the Old Testament. In doing this, he might possibly have proceeded upon the old subdivisions long before used for the interpretation into Chaldee. We see, therefore, that the present division of the Old Testament into chapter and verse, is an invention partly Christian, and partly Jewish, and that it was for the sole purpose of reference, and not primarily with a view to any natural division of the several subjects contained in it.

‘ The New Testament still remained without any subdivision into verses, till one was at length made, for the very same purpose of a concordance, about the middle of the 16th century. The author of this was Robert Stephens, the celebrated printer at Paris. He followed the example of Rabbi Nathan, in subdividing the chapters into small verses, and numbering them; and he printed an edition of the Greek Testament so marked. This division soon came into general use, like the former one of the Old Testament, from the same recommendation of the concordance that depended upon it; and Latin Testaments, as well as Bibles, were ever after distinguished into chapters and verses.

‘ It remained for the translators of the English Bible to push this invention to an extremity. The beginning of every chapter had been made a fresh paragraph in all the printed bibles; but the verses were only marked by the number, either in the margin, or in the body of the matter; such minute sub-divisions did not then seem fit to be made into distinct paragraphs. But the English translators, who had fled to Geneva, during the persecution of queen Mary, and who published there a new translation, famous afterwards under the name of the Geneva Bible, separated every one of the verses, making each into a distinct paragraph. This new contrivance was soon received with as much approbation as the preceding; and all Bibles, in all languages, began to be printed in the same manner, with the verses distinguished into paragraphs; and so the practice has continued to the present time. A singular destiny, to which no other book has been subjected! For in all other works, the index, or concordance, or whatever may be the subsidiary matter, is fashioned so, as to be subordinate to the original work; but in the Bible alone, the text and substance of the work is disfigured in order to be adapted to the concordance that belongs to it; and the notion of its being perused, is sacrificed to that of its being referred to. In consequence of this, the Bible is to the eye, upon the opening of it, rather a book of reference than a book for perusal and study; and it is much to be feared, that this circumstance makes it more frequently used as such; it is referred to for verifying a quo-

tation, and then returned to the shelf. What book can be fundamentally understood, if consulted only in such a desultory way! Those, who extend their reading, but still regulate their efforts by the chapters, are not more likely to see the Scriptural writings in the true view.' p. ii.

Having finished this account, he proceeds to the objections which he apprehends might be made. These being obviated, he adverts to another disadvantage incident to Bibles in common, which is, the want of explanatory notes. Of these he has collected, chiefly from our earlier commentators, such as were deemed most essential to his end. As to the rest of his design, he will speak best for himself.

* The plan is, to give to the text of Scripture the appearance which the different characters of it claim. Thus the greater part of it is unquestionably prose; but a part of the Old Testament is judged by the best critics to be, what may be called metrical, for want of some other word to distinguish it from prose. These respective parts are distinguished in this edition. All the historical books of the Old Testament, and all the New, are of the former kind; the Psalms, the writings of Solomon, most of Job, some songs in the historical books, and the greater part of the prophecies, are of the latter kind. The prose parts are here printed as prose compositions are printed in all other books, without regard to the division of chapters and verses; which, however, are preserved for their original purpose, that of reference, but concealed in a manner not to obstruct the progress of the reader. The metrical parts are printed in the old division of verses. This appeared to me sufficient to mark the distinction between metre and prose; and I judged it more prudent to retain a division already in use, than to hazard any new one that might be made into lines or versicles, according to some late theories of Hebrew poetry; for I wished merely to distinguish what is metrical, without presuming to decide what is the metre. In this manner, I have been able to furnish novelty without innovation; and those who are inclined to criticise the metrical part of the work, should recollect, that the singularity is really not in that, but in the prose.

* In the historical books, the metrical parts are easily known, for they are distinguishable by the very subject of them; as the Song of Moses, and the like. In the books that are wholly metrical, as the Psalms, there is no distinction to be made. The difficulty is in the prophetical books; where, it is acknowledged, there is a mixture of prose and metre, but where the subject all through is so similar, that some other criterion becomes necessary; this criterion can only be sought in the original itself. Metre, strictly speaking, is a syllabic measure; but none such is now discoverable in the Hebrew; there is, however, often discernible a peculiarity in the language and style, consisting of something rhetorical in the choice of words, and something rythmical in the collocation of them. Such artificial passages ought surely to be regarded, and distinguished. They continually recur in the prophets; and it appears from this view of their

writings, that they often change from one tenor of composition to another, giving the whole an air of something rhapsodical, analogous to a transition from prose to verse, and from verse to prose.

‘ The prophets would not thus have varied their strain, unless it was to produce some different effect ; and if this change can be represented, or even notified to the English reader, it helps to make a still closer resemblance of the prophetical writings. I found this to be a critical attempt of some nicety, and that there might be various opinions and feelings about it. I hope, the experiment which I have ventured upon, will at least be thought temperate, and accordingly be received with candour. In making up my mind on this part of the work, I have relied much on the judgment of a learned person, in whose knowledge of Scripture, and Scriptural Hebrew, I have great confidence, and who is alluded to in my Collation of the Hebrew and Greek Texts of the Psalms.

‘ It was only in the Hebrew Scriptures, that any such variance in the language and style could make a distinction between metre and prose. The Greek language has confessedly no metre, but such as is expressed in a syllabic measure ; every other composition is prose, however elevated the style may be ; and as there is no syllabic measure in the Greek Scriptures, they must therefore be treated as plain prose. But there are other considerations, which inclined me to give a metrical appearance to some parts even of these. The Hymns in Luke i. ii. which we are used to see divided into verses in our Common Prayer Book, under the titles of *Magnificat*, *Benedictus*, and *Nunc Dimittis*, I have for that reason printed here in verses ; I have done the same, for the same reason, with The Song of the Three Children ; it seemed consistent to print the Song of Judith in the same manner. The books of Wisdom and Ecclesiasticus, being imitations of Solomon’s writings, and consisting of sentences, that are co-extensive with the present verses, I thought could not be printed in a better way, than in our common Bibles.

‘ The whole of the Bible, whether prose or metre, is divided in this edition into sections, without any regard to the present chapters and verses. These sections are intended to conform to the divisions of the several subjects ; and it is hoped, they will exhibit the whole of the Bible in an order, system, and coherence, which will throw new light upon every part of it. To make way for this sectional division I have been obliged to discard the arguments of the chapters ; but I have done this with the less scruple, because they do not appear to me to be a part of the original work ; for the translators, after they had completed the revision of the text, by the joint and several labours of the whole body, delegated to two only of their number the office of making arguments to the chapters. Later editors have, no doubt, observed this, and have for that reason taken liberties with these arguments, adding to them, or diminishing them, according to their fancy ; in some late editions from the Cambridge press, the arguments of the chapters are reduced to a single line. With this history, and these examples before me, I felt less difficulty in rejecting the arguments intirely, and substituting for them the sectional heads, and the marginal abstracts ;

thinking that these will be found to do more than compensate for the loss.

‘ In planning this edition, I constantly kept in view the original work of the translators, and the practice of the two universities in their editions of it ; and I have always endeavoured to adapt my design so as to be justified either by one or the other. Wishing to give a plain text, to look like other English books, I was desirous of disincumbering the margin from the numerous parallel passages, that seem to load the page, while they contribute little that is useful to the generality of readers. I found, that these parallel passages were very few in the first edition in king James’s time, and that the present number had grown by gradual additions, derived from the industry of successive editors. The much greater part of them, therefore, might be discarded without interfering with the original work ; and the Oxford and Cambridge editors have dismissed the whole of them, in some of their late octavo Bibles. This was authority enough for me to do the same ; but, in this case, as in that of the arguments of the chapters, I have provided a substitute ; for in the notes will be found all the references to parallel passages, which appeared to me necessary for explaining the text. Some might, indeed, be added, that would be of use ; but for many of the others, they conduce more to a curious comparison of words and phrases, than to any true illustration of Scripture.

‘ The other branch of marginal matter appeared to me of a much more important nature ; I mean the Hebrew and Greek renderings, as they are called. These are such translations of the original as give another, or a more literal, sense of a word or phrase in the original, which could not properly be introduced into the text itself ; these were wisely placed in the margin by the translators, in order to afford additional light to the reader. I considered these, as a real part of the translation, no less than the text itself, and that no Bible was fairly given to the public, that was without them. I have, therefore, retained the whole of the Hebrew and Greek renderings in this edition ; and I regret that there is any example of disregarding them in others, which, for that reason, I cannot look upon as genuine editions, though coming from authority. Extricated as these renderings are, in this edition, from the heap of parallel passages, with which they are confounded in the quarto editions, they will, I hope, attract the reader’s notice, and thus contribute their share towards conveying the true sense of the words and phrases of the original language.

‘ Such is the plan upon which I have exhibited the text of our Church Bible. For the text itself, I made choice of the Oxford Bible, which was adjusted with great care in the year 1769, and which the university has made the copy in all reprints, ever since. I directed the printers to follow that copy implicitly ; and if there is any deviation, even in the punctuation, it is from an error in the press, and not by design.

‘ To the text of the Psalms I have added, in another column, that of the Psalms in the Common Prayer Book. These two texts are of different characters ; the former is nearer the Hebrew, but the latter

seems to have less difficulties; those will become still less by a comparison with the Bible text; and the two will reflect a light upon each other, that must make both better understood.

‘Although I persuaded myself, that the Bible was more likely to be read, and would be read with more interest, and intelligence, if the text was presented to the reader in the form in which it is disposed in this edition, yet it seemed to me necessary, that the text should be accompanied with some explanatory notes, before it could be said to be upon a footing of equal advantage with other ancient writings. In order, therefore, to make the work as complete as I could, I resolved to compile some short notes both to the Old Testament and the New; I did not feel courage to bestow the same pains on the Apocrypha. The rule I laid down to myself for framing these notes was this; that they should be very numerous, and very short; so that nothing might be passed over that appeared in the least to need annotation; and that no annotation should digress from the text; but, on the contrary, that every note should keep the text closely in view, and should bring the reader back to it, as soon as it had served the purpose of explaining the difficulty that occasioned it. Further, I resolved to keep out of these notes every thing that was learned, or curious, or novel. Formed upon this principle, they aim at nothing, but to give a plain interpretation of Scripture, such as has been known and well received for many years; and, as they are intended for English readers of every class, so both learned and unlearned, I should think, may find something in them that will be useful.

‘In giving this new form to the English Bible, I claim little merit to myself beyond that of the labour and expence; the authorship is of a very humble sort; it is that of bringing forward the works of others, and placing them in a situation, where they may be more useful to the public. The substance of every thing, that may be thought valuable in this edition, is to be found in books a century old; little of it is mine, but the selecting, adapting, and wording. If there has not always been judgment in the choice, nor every where success in the execution; if I have done too much in one place, and too little in another; I hope allowance will be made for such inequalities, considering that the work is long, and various, and the attempt new.’ P.-viii.

After having carefully considered both the design and execution of the editor, we cannot but approve the one and commend the other. His labours will materially tend to make the Scriptures better known, and, we trust, will be gratefully received.

ART. X.—*Nereis Britannica; continens Species omnes Fucorum in Insulis Britannicis crescentium: Descriptione Latinâ et Anglicâ, necnon Iconibus ad vivum depictis. Auctore J. Stackhouse, Arm. Soc. Linn. Socio.* 3l. 13s. 6d. Boards; with Plates, 5l. 15s. 6d. White. 1801.

THE two preceding portions of the *Nereis Britannica* were honourably mentioned by us at the different periods of their publication *. That they have been favourably received by the public there can be no reason to doubt, as we are informed that the impressions are nearly all sold. Nothing more remains therefore for us than to announce and give some account of the *third fasciculus*, which completes the work; and which, we do not hesitate to assert, in no respects falls short of the former numbers. It improves, indeed, in some measure upon those which have preceded it; forming, together with them, a splendid volume; in which all the known species of BRITISH FUCI are accurately described; and all those figured, with their proper colours, which had not before appeared in any British publication.

The present fasciculus commences with an English preface, being ‘a continuation of the physiologic observations on the structure and fructification of fuci;’ which is followed by a short Latin address to the reader; after which we have descriptions in Latin and English of the following species:—*FUCUS ceranoides—Sherardi—pinastroides—hypoglossoides—laceratus—alatus—fibrosus—coronopifolius—barbatus—abrotanifolius—amphibius—fastigiatus*, Linn.—*radiatus—ciliatus—crispatus—roseus—dentatus—confervoides—diffusus—longissimus—gracilis—palmetta—pallescens—undulatus—opuntia—plumosus—coccineus—lycopodium—discors—costatus—pedunculatus*, and *viridis*.

The appendix contains those species, alphabetically arranged, which have been recently delineated, and are therefore not engraven in this work; a list of references to the authors quoted; and a general index, with such foreign synonyms as were omitted in the body of the work, or have occurred to the author since the publication of the former parts.

Having thus given a concise view of the contents of this last fasciculus, we shall next permit the author to speak for himself. The preface commences thus:

‘A considerable interval has elapsed since the publication of my second *fasciculus*. This delay has been occasioned partly by the arduous nature of the undertaking, and partly by the remoteness of my situation. This interval, however, notwithstanding any seeming inattention to the public on my part, has not been misemployed by me. I have been enabled very carefully to revise and correct what I have already published; and what is a far more important object, I

* See Crit. Rev. New Arr. vol. 18, p. 419; and vol. 23, p. 378.

have pursued my investigations on the different species of *fuci* during their respective seasons of fructification in succeeding years.

‘ The present *fasciculus*, together with the appendix, contains all the species comprised under *genus FUCUS* which have been hitherto discovered in the British islands; and will terminate, for the present at least, a work which cogent reasons have induced me to contract. I have availed myself of all the assistance which personal examination of the *Linnean Herbarium*, the *Horti Sicci* of Dr. DILLENIIUS and BOBART at OXFORD, and the copious and scientific collections of Messrs. WOODWARD, TURNER, PITCHFORD, and WIGG, made on the NORFOLK coast, as likewise the communications of my various correspondents and friends in other parts of the kingdom could afford me, in order, as much as possible, to settle every disputed point.

‘ I have been much assisted, with respect to fructification, by the Calendar of Marine Plants, published by my friend Mr. TURNER, in the fifth volume of the LINNEAN TRANSACTIONS. Many species of *fuci* do not begin to fructify till late in the autumn, and the process is not mature till the middle of winter, when most marine botanists have quitted the sea-side. This has been the reason why the fructification of many species has been hitherto unnoticed. I am happy to inform my readers, that they will find this important point very considerably elucidated in the following pages. A circumstance of a curious nature has occurred in pursuit of these investigations. Many species of *fuci* exhibit a remarkable variety in the mode of fructifying—*F. articulatus*; *F. coccineus*; *F. hypoglossum*; *F. incurvus*; *F. diffusus*, are among the number. Sometimes these dimorphous fructifications, if I may so call them, are found on different branches of the same plant, but more frequently on specimens from different shores. This circumstance attracted the notice of Messrs. GOODENOUGH and WOODWARD, under the article *F. hypoglossum*, and they solicit the attention of future botanists to investigate the cause. Dr. SOLANDER, in his manuscript in the Banksian library, expresses a doubt whether they are not male and female of the same species. This idea is combated by the learned authors of the dissertation, “who think that both appearances are that of female fructification; that the granules are the first visible appearances of the female fructification; and that some of them swell into tubercles, whilst others are abortive and disappear.” They however start an objection as to the local situation of these different appearances: Linn. Tr. p. 45. My friend Mr. WOODWARD, in the course of my correspondence with him, suggested that the granules are the ripe seed after the tubercle has been burst and the coats fallen off; but the regularity of their position, like the dots on the leaves of *polypodium*, forbid that idea. As to the hypothesis above mentioned, of the granules becoming tubercles, it is completely destroyed by some of my recent discoveries, more particularly by the fructified summits of *F. coccineus*. This species at times is found with large lateral orbicular tubercles; at other times there is a small panicle, generally branching into three or four heads, but sometimes quite racemose. I have discovered minute granules in these branching seed-vessels; but my friend Mr. PIGOTT, who contrived with a part of his telescope a microscope of high powers, assures me that these branches are furnished with regular rows of blood-red orbicular

granules; and he has favoured me with a specimen wherein many of these seed vessels appear to have discharged their seeds, and to have become yellow and in a state of fading. This, therefore, proves that they are real capsules. The differences in the form of fructification in *F. pinastroides* and *F. diffusus* are not less remarkable, as may be seen in their respective articles. These facts are undoubted: but in what manner shall we solve the difficulty in reasoning on the analogy between these cryptogamous fructifications, and the economy of nature in the classes of land plants? We must have recourse either to *monœcious* or *diœcious* fructification, or we must admit fructification of different kinds in one and the same species. There are, however, difficulties attending other genera of cryptogamous plants. Many *lichens* are known to produce shields very rarely, though they are propagated as abundantly as those which abound with them—most probably from seeds matured on the surface without the assistance of shields. One instance of two kinds of flowers, both hermaphrodite, is asserted to obtain in the same individual species. Sig. MARATTI is the discoverer of this fact, and the instance adduced is the *filix lonchitis*?

How far future observations may confirm or refute this theory, we cannot determine. The idea of a double fructification existing on the same plant is so contrary to analogy, that we cannot mention it without expressing great doubt; and we must have positive proof before we can give entire credit to what is so contrary to that simplicity with which all the works of nature are carried on. A *monœcious* or *diœcious* fructification does not militate against this simplicity; but two different sorts of hermaphrodite fructification on the same plant seem to be so completely a work of supererogation, that we must have better authority than the single one of sig. MARATTI, however respectable that may be, before we can be induced to admit it. That the fructification of *F. hypoglossum* was simple, we have always thought, as also that the different appearances of tubercles and granules were nothing more than the seeds left naked after the coat of the tubercle had disappeared. We have seen a specimen in which each series of granules was surrounded by the ragged remains of the epidermis, which had formed the coat of the tubercles: the same appearance has been observed in *F. punctatus*, which was thence pronounced a *fucus*, and not an *ulva*, to which it had been at first referred. It is certain that the granules generally appear disposed in two lines, on each side of the nerve; but this regularity, if constant, is not greater than that with which the seeds of *F. subfuscus* are disposed in their tubercle; and if we conceive them either fixed by ligaments, or adhering by their glutinous quality to the interior and under surface of the tubercle, they would certainly retain their regularity of disposition till they dropped or were displaced. The arguments adduced from *F. coccineus* are not more satisfactory. We have frequently seen and examined these plants, and have

been constantly of opinion that they were distinct species. The single orbicular, and branched or paniculate lanceolate, tubercles are never found on the same plant; and there is no other reason to suppose the plants to be of the same species, but that the ramifications are so perfectly similar, that no specific distinctions can be hence pointed out: still this can be no conclusive argument. Is it not possible for nature to have formed two plants with perfectly similar stems, branches, and foliage; and yet not only of different species, but even of different genera? Nevertheless to advance further: There are distinctions, in our opinion, sufficient to constitute two species, provided the idea of this double fructification were relinquished. The common *coccineus* is a much larger plant than the other, in all its parts—the latter rarely exceeding two inches in height, and its panicked bunch of tubercles being scarcely bigger than the single tubercle of the larger species. Let the idea, then, of double fructification—which we again protest against, as contrary to all analogy, and as aiming a deadly blow at the foundations of the philosophy of botany in general, and that of the Linnæan system in particular—be done away; and these *very* dissimilar fructifications themselves will afford sufficient specific distinctions, notwithstanding the similarity in the habit and ramifications of the two plants. We could state forcible objections to the other species brought forward in support of this theory, but that our limits forbid us to proceed further in this discussion.

Having thus declared our opinion in contradiction to that of the learned and ingenious author—and, we trust, with the same spirit of candor with which his own opinions are promulgated—we leave them both before the public for decision. In few authors, indeed, is this spirit of candor so conspicuous as in Mr. Stackhouse, who every-where declares that his only object is the promotion of science, and that, where he differs from preceding authors, or proposes any new opinions, it is with a view to promote an investigation which may lead to certainty. The succeeding paragraph of the preface is very important.

‘Doubts have been expressed as to the fact mentioned in my note, p. xi. respecting the experiment of sowing the seeds of *F. canaliculatus*; and it was suggested that pebbles which had never been in sea-water should have been made use of. If my situation for a proper length of time would have admitted it, I should have gladly repeated the experiment; but when it is considered that the pebbles were taken from the beach, where by means of their constant friction it was impossible for any previous seed to have remained affixed, and that the seeds vegetated on the precise spot where the drops of water containing the seeds were poured, I think those doubts can no longer be entertained. The seeds of *F. vesiculosus serratus*, and other punctured coriaceous *fuci*, were found to be pear-shaped. I have since discovered that different *fuci* produce differently shaped seeds, and from thence, surely,

generic distinctions may hereafter be obtained. The smooth-skinned opaque *fuci* have orbicular seeds. *F. lumbricalis*, *fastigiatus*, &c. have kidney-shaped or curvilinear ones, and probably still further discoveries will be made towards establishing *genera*.'

We cannot help thinking this a perfectly satisfactory reply to the author of the doubts, and that the fact that the seeds did really vegetate on the spot where they were placed is sufficiently established to convince every unprejudiced person.

'On inspection of this and the preceding *fasciculi*, the catalogue of British *fuci* will appear to have increased since the publication of the paper of Dr. GOODENOUGH and Mr. WOODWARD, in the third volume of the Linnæan Transactions; and there can be no doubt but [*that*] the present ardor for marine botany, and the immense extent of shore we possess, will occasion the discovery of many new species.'

The rest of the preface consists of additional observations, and corrections of the several species contained in the former *fasciculi*, with a chemical analysis of *F. vesiculosus* and *digitatus*, for the particulars of which we must refer our readers to the work itself. This is followed by a Latin address to the reader, which, as it is short, we shall transcribe as a specimen of the author's latinity, which could not be so well appreciated in the abbreviated style in which it is customary to write botanical descriptions. Of these, as well as of the accompanying English articles, which are only in part translations of the Latin, we shall also furnish a specimen from a new and curious species.

' LECTORI.

'Inspectis herbariis antiquis, et hodiernis fere omnibus, quæ in ANGLIA reperiuntur, FASCICULUM hunc tertium FUCOS omnes litorum nostrorum indigenas complectentem in lucem emitto. Intervallum temporis, ex quo FASCICULUS secundus prodierit, minime perfectioni operis obfuturum, imo quam maxime profuturum, ex investigationibus et itineribus hæc de causâ susceptis, spero equidem ac confido. Quæ in hoc temporis intervallo patefacta sunt in præfatione Anglicâ paullo fusius annotavi; flagrante adhuc bello*, auctoque super modum chartæ pretio, eadem hæc Latine explicare super-vacaneum fore duxi: quamquam quis est apud exteras gentes vel modice rei botanicæ peritus, qui Anglice nescit.'

' FUCUS DISCORS. Tab. xvii.

- 'FUCUS fronde sub-tereti ramosâ; foliis pinnatis, lineari-lanceolatis, laciniatis; apicibus acutis, furcatis; fructu racemoso terminali.
- 'RADIX callus ex caule intumescens. CAULIS validus, sub-compressus, ramentis, sive aculeis inermibus vestitus. RAMI sursum attenuati; foliis, vel alternis, vel oppositis, nervo intermedio; papillis foratis in superficie, aliquando convolutis, et sub-cylindricis. FRUCTIFICATIO racemosa, terminalis; fructu mucoso, obovato; papillis foratis extus.

* The book was printed in 1801.

OBSERVATIONES.

* SPECIES hæc utpote BRITANNIÆ indigena, nunc primum recensetur. A LINNÆO satis apto nomine *F. discors* nominatur; in diversis enim speciminibus et diverso anni tempore nihil unquam "tam dispar sibi." Plantam sterilem, si modo sit species eadem, delineavit D. ESPEr, tab. xxvi. Foliis lanceolatis acutis, aliquando furcatis, sæpius laciniatis, nec non acute serratis instruitur, et haud raro folia hæc convoluta, et quasi cylindrica cernuntur.

* *Hab.* in INSULA VECTI, et juxta SIDMOUTH in DEVONIA.

* FUCUS DISCORS. Pl. xvii.

* FUCUS frond cylindrico compressed: leaves pinnate, lanceolate, with lateral *laciniæ*, acute-pointed, sometimes forked. Fruit in racemose spikes, terminating the principal branches.

* PLATE—*Esp. Ic.* pl. xxvi.

* ROOT, a callous swelling out from the bottom of the stem. STEM short; the bottom of the stem thick, solid, covered with sub-conical or obtuse appendages. BRANCHES long, tapering, garnished with alternate leaves of the peculiar shape described as above; having a midrib, with sharp summits, and perforated *papillæ* on each side, bifid, sometimes rolled in, and cylindrical, punctured, and midribbed. FRUCTIFICATION terminating the branches; consisting of a branching spike of mucous ovate fruit.

OBSERVATIONS.

* This species is for the first time introduced into the British catalogue. I gathered it in the year 1797, at SIDMOUTH, and sent it as a non-descript to Mr. WOODWARD, who imagined it a variety of *F. faniculaceus*. These specimens had the leaves rolled in, and had few, if any, fructifying tubercles. I sent afterwards some to Mr. TURNER, who ascertained them, from inspection of the *Linnean Herbarium*, to belong to *F. discors*, Linn. Professor ESPEr has lately figured *F. discors* of Linnaeus from a specimen collected on the coast of ITALY: it differs in several respects, at least it is not a fruited specimen. He compares the covering of the large branches to coarse felt, which is different from ours; but the peculiar shape of the leaves, and the whole habit, make me think they are the same species. Nothing is said by professor ESPEr of its racemose fructification, which is figured pl. xvii. *a*, nat. size—*a a* magnified.

* *Hab.* HAMPSHIRE and DEVONSHIRE coasts.*

We shall add *fucus hypoglossoides*, as it will tend to explain our observations on the theory of dimorphous fructification; and if our opinion should ever hereafter be confirmed, this plant must again take its former station, as a variety of *F. hypoglossum*; the differences of texture and shape of the foliage being scarcely sufficient of themselves to constitute a species. The reticulated texture, so much dwelt upon, exists in a greater or less degree in all the thin membranous species when microscopically examined, and, probably for this reason, was not noticed in any particular one in the *Linnean Transactions*.

‘ FUCUS HYPOGLOSSOIDES. Tab. xiii.

‘ Fucus, caule ramoso, foliis lineari-lanceolatis, alatis, planis, integerrimis, reticulatis; nervo prolifero. *Act. Linn. v. 3. 115.*

‘ RADIX, callus minutus plures emittens caules. CAULIS ramosus; ramis subalternis. FOLIA numerosissima, pedunculata, angustissima, tenerrima. FRUCTIFICATIO: granula in superficie foliorum in maculis oblongis disposita*.’

‘ OBSERVATIONES.

Fuci hujusce, utpote speciei distinctæ a me in CORNUBIA repertæ, *Act. Linn. 3. 115.* mentio fit. Fructificationem duplicem *F. hypoglossi*, plantulæ huic nostræ affinis, accurate descripserunt D. D. GOODENOUGH et WOODWARD: in quibusdam se, “tubercula parva ruberrima, in ipsâ costâ sita,” in aliis, “granula minutissima, rubra, in membranis ad utrumque costæ latus ordinatim disposita.” Hisce inductus, D. SOLANDER in manuscripto in bibliothecâ Banksianâ deposito species duas olim constituit; “si non sunt reputanda (ut ipse ibi innuit) pro mari et fœminâ ejusdem speciei.” In re tam difficili maxima adhibenda est cautio et plenior opus est investigatione, præsertim cum in aliis speciebus fructificationem duplicem, vel dimorpham observavimus†. Ibidem, si verum est specimina tuberculata et punctata in litoribus a se remotis reperiri‡, proculdubio species revera distinctæ sunt. Frons speciei supra descriptæ *F. hypoglossi* totis partibus minor est: latitudo folioli vix sesquilinearis: ramuli confertissimi et sine ordine. Color haud ut in *F. hypoglossi* læte ruber, sed pallide rosaceus, et in plurimis speciminibus apices lutei vel luteo-virides cernuntur. Textura frondis, si microscopium adhibeas, eleganter reticulata§.

‘ *Hab. Lit. occident. Ang.*

‘ FUCUS HYPOGLOSSOIDES. Pl. xiii.

‘ Fucus, stem branching; leaves linear-lanceolate, smooth, entire-edged; texture reticulated; midrib producing leaflets. *No plate.*

‘ ROOT, a minute knob, producing numerous shoots. STEM branching, branches sub-alternate. LEAVES very numerous, pedunculated, very narrow and tender. FRUCTIFICATION: granules disposed in oblong patches of a regular form||.

‘ OBSERVATIONS.

‘ These introduce the minute delicate species announced as a recent discovery of mine by Messrs. GOODENOUGH and WOODWARD¶. It is much smaller, and the leaves are narrower than those of *F. hypoglossum*: the form of the leaves is more oblong, and the colour much paler; but the principal specific distinction is its beautifully reticulated frond. This we may safely conclude is peculiar to it, as under the examinations of the frond of *F. hypoglossum*, to detect its mode of

* Forsan ex pericarpio disrupto sed nimis regulariter videntur disposita.

† Vide quæ notavi in *F. pinastroidi* supra.

‡ *Act. Linn. 3. 116.*

§ Vide tab. xiii. 9. Texturæ frondis *F. hypoglossi*, *Act. Linn.* nulla fit mentio: adeoque, ut minime credibile est in frondis investigatione respectu fructificationis, reticulationem istam inobservatam fuisse, species duas saltem statuendas necesse est.

¶ || Mr. WOODWARD, in a letter, supposed that the patches might arise from the explosion of a pericarp, but they are I think too regularly placed.

¶ ¶ *Linn. 3. 115.*

fructification, which must have taken place with the assistance of a microscope, this singular structure would not have remained unnoticed. Messrs. GOODENOUGH and WOODWARD describe a dimorphous fructification in *F. hypoglossum*, first noticed in a manuscript of Dr. SOLANDER's accompanying some specimens in the *Banksian library**, which the doctor seems to think *diacious*. Many recent instances of a similar nature will be found described and delineated in this work, together with some observations made on this curious subject † which merits further investigation. This double fructification has not, however, occurred to me in this species.

‘ It is a common parasitical plant on the stems and tips of other *fuci* in the west of England, and at Poole and the Isle of Wight, and grows in thick matted clusters, very delicate and tender. The tips often variegated with greenish yellow. The stems and older branches grow opaque, and are of a dull brown.

‘ *Hab.* S. W. coast from Isle of Wight to Land's-end.’

We have thus given an analysis, with specimens of the third and last fasciculus of this very curious work. It remains only to say, that the descriptions are accompanied by five coloured plates, making, with the former ones, the whole number of seventeen; and we can safely pronounce that the plates have been progressively improving from the first to the last fasciculus‡. We shall now conclude, with warmly recommending the complete work to the public attention, having no doubt that our approbation will be followed by that of scientific botanists in general, and more particularly of those who have studied and investigated the numerous and intricate tribe of marine plants.

ART. XI.—*A Plea for Religion and the Sacred Writings: addressed to the Disciples of Thomas Paine, and wavering Christians of every Persuasion. With an Appendix, containing the Author's Determination to have relinquished his Charge in the established Church, and the Reasons on which that Determination was founded. By the Rev. David Simpson, M.A. 8vo. 6s. 6d. Boards. Mawman. 1802.*

THE thirty-nine Articles seem to have occasioned, at present more than at any former time, difficulties in conscientious divines; and the palliatives of the Cambridge interpreters are disregarded or despised. The author of the work before us determined to quit the church—not on account of a difference

* See Linn. Tr. 3. 114.

† See *F. pinastroides* and preface.

‡ The author announces, in a note, that additional plates, comprising such species as, having been figured by other British authors, are not repeated in the seventeen plates accompanying this work, may be had of the publishers by such persons as chuse to have figures of all the enumerated species in one work. These plates are given in number, and are executed equally to the best of the last fasciculus.—REY,

of opinion on the main point of belief—not because, like several of the late seceders, he denied more than one person in the Godhead, and that Jesus Christ is co-equal to the Creator of all things—not because he is deficient in regard for the Christian religion, and in sincere wishes for the spiritual welfare of the church of England—but because he could not bring his mind to the terms of subscription; and while sensible of a difference of opinion in some of our schools, from the points determined by authority, could not reconcile himself to the idea of prevarication.

‘According to the thirty-sixth canon we are willingly and *ex animo* to subscribe, that the book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Scriptures; and that we acknowledge all and every the thirty-nine Articles, besides the ratification, to be agreeable to the word of God.

‘God of my fathers! what a requirement is this? Can I lift up my hand to heaven and swear by Him that liveth for ever and ever, that I do willingly and *ex animo* subscribe as is legally required? And can any man living thus subscribe, who has thoroughly considered the subject? We must shuffle and prevaricate in some things, say and do what we will. I myself strongly approve the general strain of the doctrines of our church; but then here is no choice. It must be willingly and *ex animo* all and every thing! There is no medium.’ P. 344.

This general objection has been frequently advanced by others; but the proper answer has not been sufficiently attended to. Before us are placed the terms of entering into the church: we have nothing to do with the conduct of others: if we cannot believe the propositions to which our assent is required, we are by no means to subscribe them; or, having subscribed them, if we see reason to alter our opinion, we are to resign our preferment, or declare the change of our opinion (there is no alternative), and leave the church to use, or not, its own censures. We must either, in the sight of God and our congregation, address or speak to him in terms we think to be false; we must instruct the people in what we think to be false; or receive the emoluments of the church allotted to us only on the supposition that we are true members of her community, and employ a deputy to officiate in our stead.

The author had not probably read the Elements of Theology when the following paragraph was written.

‘And can I (among other things which are to be subscribed, I believe from my soul, before the Searcher of hearts, who requireth truth in the inward parts, and in the face of the whole Christian world) declare, that “whosoever doth not hold the catholic faith”—as explained in the Athanasian creed—“and keep it whole and undefiled, shall, without doubt, perish everlastingly?” This hellish

proposition we are enjoined, not only to believe ourselves, but to affirm that we do willingly and *ex animo* subscribe to it, as being agreeable to the word of God; and then we must openly profess our faith in it fourteen times every year. I am not unacquainted that various manœuvres are made use of to render these harsh expressions palatable; but all illustrations and modifications of these damnatory sentences appear to me illusive. Bishop Burnet has said all that well can be said upon them, but, in my opinion, to very little purpose. Honestly, therefore, did archbishop Tillotson declare to him, "The account given of Athanasius's creed seems to me no wise satisfactory. I wish we were well rid of it."—And so do I too, for the credit of our common Christianity. It has been a mill-stone about the neck of many thousand worthy men. To be sure, declarations like these ascended out of the bottomless pit, to disgrace the subscribing clergy, to render ridiculous the doctrines of the Gospel, to impel the world into infidelity, and to damn the souls of those, who, for the sake of filthy lucre, set their hands to what they do not honestly believe. The truth is, though I do believe the doctrine of the Trinity as revealed in the Scripture, yet I am not prepared, openly and explicitly, to send to the devil, under my solemn subscription, every one who cannot embrace the Athanasian illustration of it. In this thing the Lord pardon his servant for subscribing in time past. Assuredly I will do so no more. Those that can do it are extremely welcome to the best bishoprics and livings in the kingdom. I should like to retain what I have already gotten, but not upon the conditions required. As an honest man, and a man under expectations of salvation, I must renounce my present situation, and the little emoluments which arise therefrom. There is no other alternative *.' P. 345.

The present bishop of Lincoln has expressed in milder terms his disapprobation of the Athanasian creed; and if he omit it in his chapel at Buckden, an inferior clergyman may surely be allowed to do the same in his own parish church. The more difficult part of the inquiry is this:—if one priest or bishop may omit one part of the Liturgy, another may omit a second; and all adherence to its doctrines may thus gradually be swept away. When objections are advanced, however, so frequently and so forcibly against the Athanasian creed, the objectors who possess influence seem reasonably called upon to exert that influence; and either to get the creed expunged, or to obey the orders of the church.

* * I have for some years made myself tolerably easy under the damnatory clauses of the Athanasian creed, by omitting to read it at the times appointed. But, to an upright mind, this is not perfectly satisfactory; because we solemnly declare and subscribe our names before the bishop, that we will conform to the Liturgy of the church of England as by law established. Now every time we omit to read the said creed, or any other part of the service of the church, when appointed by law to be read, we are guilty of a breach of engagement. So that, whether we read the creed in question, or neglect to read it, we are culpable, if we do not *ex animo* approve of it.

From the opinion entertained by this writer of the points which he was obliged to subscribe, and the ceremonies he was called upon to perform, he considered himself as 'guilty of approving all the unevangelical traits of the church of England, as by law established;' and this opinion made him the more uneasy, as he hereby conceived himself to constitute a part of the grand system 'of the anti-christian apostasy,' which, according to his notions of the prophetic scriptures, is 'in due time to undergo a total subversion.' Thus he involves the protestant churches in the ruin generally supposed to be predicted, in the Revelations of the church of Rome alone.

'We protestants are almost universally of opinion, that they apply directly to the members of the church of Rome. The members of that church read them as well as we protestants, and yet we hardly ever hear of a catholic becoming a protestant, any more than of a Jew becoming a Christian. They have eyes, and see not; ears, and hear not; hearts, and understand not. The Lord, in judgment, hath sent them strong delusion that they should believe a lie. The words are extremely plain, and inexpressibly alarming; but the force of them is always evaded, by applying them to any thing, rather than to their own church.—We protestants too read them, and make ourselves easy under the awful denunciation, by applying them exclusively to the church of Rome; never dreaming, that they are, at least, in a secondary sense, equally applicable, not only to the English, but to every church establishment in Christendom, which retains any of the marks of the beast,' P. 349.

However we may differ from the unhappy writer of the passages we have quoted, we cannot but commend his honesty. His whole work proves him, indeed, to be a man of a serious turn of sentiment, full of devotion, and fearful of doing any thing to the detriment of what he esteems true religion. To such a mind very few concessions were necessary. He agreed with the church in the main articles of her faith; he acceded to her discipline. He warred with infidelity; he wished to see archbishops and bishops join with him in promoting the everlasting Gospel, and preaching every-where the glad tidings of salvation to their flocks. From the general tenor of his writings, he seems to have been inclined to methodism, and to have embraced those tenets which are imputed to the evangelical clergy, differing in but a very few points from their opinions on the Articles and the Liturgy.

The Plea for Religion contains a variety of miscellaneous articles, and is full of anecdote. Examples are given of dying infidels—of persons recovered from infidelity—of dying Christians who had lived in a worldly manner—of Christians dying in full assurance of faith.—From these subjects we are carried to the present state of the church; to pluralities; to fears entertained

respecting methodism ; to proofs that Jesus is the Messiah ; and next, to the subject uppermost in the writer's mind, and which deserves to be considered more minutely than it is by every protestant divine—the grand anti-christian apostasy. In the evils of this apostasy, the writer, as we have observed, considers our own kingdom as implicated, and constituting one of the ten horns of the beast ; whence he naturally addresses his readers in the following very earnest and serious manner.

“ But, is there no possibility of preventing, or avoiding, the universal subversion awaiting both us, and all the other kingdoms of Europe, which constituted parts of the ancient empire ? ”

‘ There seems to be one way, and but one, in the nature of things, And what may that be ? I am sorry to say it is one, which is by no means likely to take place.—It is a thorough reformation both in theory and practice ; in church and state ; a general reformation in the moral and religious conduct of the inhabitants of this country. For these purposes, must not religion be reduced to gospel purity and simplicity ? must not the church be totally unconnected with, and separate from, the civil constitution ? This is the opinion of some respectable men. Must not our bishops and clergy be reduced to the Scriptural standard ? Jesus Christ left sole king in his own church ? and human ordinances, in things sacred, give way to divine prescriptions ? Without these great moral and religious changes, can we expect to be preserved from the general wreck of Europe ? And whether these changes are likely to take place among us, let any cool and impartial observer judge. Should not our learned bishops and clergy see these things, and zealously attempt a reformation in themselves, in the ecclesiastical part of the constitution of the country, and among the great body of the people ? Should they not universally cry aloud and not spare ; and sound the trumpet in God's holy mountain ? Should we not all set ourselves in good earnest to stem the torrent of iniquity, which overflows these happy lands, and threatens to involve us in one general calamity ? The time is come. God hath sent forth the sword among the nations, and it is reformation or ruination. Without this it may be declared by the authority of the word of the Lord, that as soon as ever the predicted 1260 years are accomplished, we shall be swept with the besom of destruction. For thus saith the infallible oracle.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them. The four empires and ten kingdoms, as they are now constituted, shall, along with the whore of Babylon, be swept from the face of the earth, and be known no more at all, in their present forms. And what shall be the issue ? Afflictive as the change may be, the end shall prove glorious. In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. All

people, nations, and languages, shall serve the Redeemer of mankind in the true spirit and power of his religion.' P. 139.

The writer now proceeds to point out what he deems faults in the national establishment; the high-sounding titles given to the superior clergy; the appointment of bishops by the civil power, independently of the clergy and people; the patronage of livings in the hands of men, women, and children; and various passages in the Liturgy. The Bible is next vindicated; the horrors of the French revolution are introduced; and an affectionate and earnest exhortation is made to his readers to examine their faith, in order to bring it to the standard of the Scriptures; to be earnest in their obedience to our Saviour's laws; and to endeavour as much as possible to ward off the evil which neglect of religion will infallibly bring upon both king and people.

The whole forms a very singular publication. It is devoid of method, but full of interest. The author writes as he thinks, and feels deeply what he writes. In his anecdotes he is not always sufficiently upon his guard to separate the chaff from the wheat; and his opinion, that this kingdom is on the eve of destruction, has naturally led him to the most serious and earnest exhortations to all people to guard against the impending evil. These warnings are not to be despised; and it is folly in man to call every thing methodism which is maintained by those who are denominated methodists. The prophecies on the grand anti-christian apostasy were given to us for our meditation, our warning, and instruction; and if this writer may have carried his ideas too far, a Christian church should never be offended at being called upon to compare its own doctrines with those of the Scriptures. The more frequently, indeed, the comparison is made, the better; for the Scriptures are the rule of faith; and by them shall both individuals and churches be absolved or condemned.

ART. XII.—*The Satires of Decimus Junius Juvenalis, translated into English Verse, by William Gifford, Esq. (Concluded from p. 192 of the present Volume.)*

AMID extended deserts, an Oasis may unexpectedly arise to solace the drooping traveler. In our wanderings through the dreary regions of this translation, we have been cheered by occasional passages of elegance and humour.

Before we characterise the general execution of the translator, we shall select specimens of his BEST manner from the most interesting parts of Juvenal.

In that highly-finished picture of female vices, the *sixth* satire, Juvenal, truly a misogynist,

‘ Poussa jusqu’ à l’excès sa mordante hyperbole.’

A Roman matron, with equal talents, might have recriminated with equal effect, by presenting only the darkened side of male characters.

From this satire, however, even British ladies may derive instruction, not offensive to modesty:

‘ Beauty and worth are purchas’d much too dear,
If a wife *ding* them hourly in your ear ;
For say, what pleasure can you hope to find,
E’en in this boast, this phoenix of her kind,
If, warp’d by pride, on all around she *lour*,
And in your cup more gall than honey *pour* ?
Ah ! who (though blindly wedded to the state)
Who would not shrink from such a perfect mate,
Of every virtue feel th’ oppressive weight,
And curse the worth he loves, seven hours in eight ?’ P. 184.
Sat. VI. 271—280.

‘ There’s many a woman knows distress at *home* ;
Not one that feels it, and, ere ruin *come*,
To her small means conforms. Taught by the ant,
Men sometimes guard against the extremes of want,
And stretch, though late, their providential *cares*,
To food and raiment, for their future *years* :
But women never see their wealth decay ;
With lavish hands, they scatter night and day,
As if the gold, with vegetative power,
Would bloom afresh, and spring from hour to hour ;
As if the mass its present size would keep,
And no expense reduce th’ eternal heap.’ P. 200.
VI. 537—548.

The luxurious gluttony of Nero, and the humiliating practice of a Roman pleader, are described in this translation with humorous coarseness:

‘ He knew
The feasts of Nero, and his midnight crew ;
And how, when potent draughts had fir’d the brain,
The jaded taste was spurr’d to gorge again.
And, in our days, none understood so well
The science of good eating ; he could tell,
At the first smack, whether his oysters *fed*
On the Rutupian, or the Lucrine *bed*,
And from a crab, or lobster’s colour, name
The country, nay the spot, from *whence* it came. P. 131.
V. 201—210.

'Thou, my poor Ajax, rising with pale face,
 Stepp'st forth to plead a trembling client's cause,
 Before judge *Jolthead*—learned in the laws.
 Now stretch thy throat, unhappy man! now raise
 Thy voice, that, when thou'rt hoarse, a bunch of bays,
 Stuck in thy garret-window, may declare
 What a victorious pleader nestles there!
 O glorious hour! but what's thy fee, meanwhile?
 A rope of shrivell'd onions from the Nile,
 A rusty ham, a jar of broken sprats,
 And wine, the refuse of our country vats;
 Five flaggons for four causes! if thou hold,
 Though this indeed be rare, a piece of gold;
 The brethren, as *per contract*, on thee fall,
 And share the prize, solicitors and all.' P. 252. VII. 182—196.

The succeeding strains, impressive, solemn, and sublime, we select for our serious readers. They have conferred on Juvenal immortal honour: the translator, not always equal, is sometimes poetical and just to the original.

'That angry Justice form'd a dreadful hell,
 That ghosts in subterraneous regions dwell,
 That hateful Styx his muddy current rolls,
 And Charon ferries o'er unbodied souls,
 Are now as tales, or idle fables prized,
 By children question'd, and by men despised:
 Yet this, do thou believe. What thoughts, *declare*,
 Ye Scipios, (once the thunderbolts of *war*!)
 Fabricius, Curius, great Camillus' ghost!
 Ye valiant Fabii, in yourselves an host.
 Ye dauntless youths at fatal Cannæ slain!
 Spirits of many a brave, and bloody plain!
 Declare, what thoughts your sacred rest invade,
 Whene'er ye spy an unbelieving shade?
 —Ye fly, to expiate the blasting view;
 Fling on the pine-tree torch the sulphur blue,
 And from the dripping bay dash round the lustral dew.

'And yet to these abodes we all must *come*;
 Believe or not, these are our final *home*;
 Though wide around our conquering arms are hurl'd,
 And the huge grasp embrace the polar world.' P. 62.

Il. 221—241.

The torments of a guilty conscience are blazoned by Juvenal with irresistible force: the translator is inferior in this *terribil* *via*, yet respectable:

'For, in the eye of heaven, a wicked deed
 Devis'd, is done; *how, then*, if he proceed
 To perfect his device, how will th' offender speed?
 O, then perpetual fears his peace destroy,
 And rob the social hour of all its joy:

At table seated, with parch'd mouth *he chaws*
 The loitering food, *which heaves beneath his jaws* ;
 Spits out the produce of the Albanian hill,
 Mellow'd by age ; you bring him mellow'd still,
 And lo ! such wrinkles on his brow *appear*,
 As if you brought Falernian *vinegar*.

' At night, should sleep his harass'd limbs compose,
 And steal him, one short moment, from his woes,
 Then dreams invade ; sudden, before his eyes,
 The violated fane and altar rise ;
 And, *what* disturbs him most, thy awful *shade*,
 In more than mortal majesty *array'd*,
 Frowns on the wretch, alarms his treacherous rest,
 And wrings the dreadful secret from his breast.

' These, these, are they who tremble and turn pale,
 At the first mutterings of the hollow gale,
 Who sink with terror at the transient glare
 Of meteors, glancing through the turbid air.
 This is not chance, they cry ; this hideous crash
 Is not the war of winds ; nor this dread flash,
 Th' encounter of dark clouds ; but blasting fire,
 Charg'd with the wrath of heav'n's insulted sire.
That clap, at a safe distance, dies away ;
 Shuddering, they wait the next, with more dismay,
 As if the short reprieve were only sent,
 To add new horrors to their punishment.
 Yet more ; when the first symptoms of disease,
 When feverish heats their restless members seize,
 They think the plague by wrath divine *bestow'd*,
 And feel, in every pang, th' avenging *God*.
 Rack'd at the thought, in hopeless grief they lie,
 And dare not tempt the mercy of the sky ;
 For what can such expect ! what victim slay,
 That is not worthier far to live, than they !

' With what a rapid change of fancy roll
 The varying passions of the sinners' soul !
 Bold to offend, they scarce commit th' offence,
 Ere their minds labour with an innate sense
 Of right and wrong ;—not long, for Nature still,
 Incapable of change, and fix'd in ill,
 Recurs to her old habits : never yet
 Could sinner to his sin a period set.—
 When did the flush of modest blood inflame
 The cheek, once harden'd to the sense of shame ?
 Or when th' offender, since the birth of time,
 Retire, contented with a single crime ?

' And this false friend of ours, shall still pursue
 His dangerous course, till vengeance, long since due,
 Overtake his guilt ; then shalt thou see him cast,
 In chains, 'midst tortures, to expire his last ;
 Or hurried off to join the wretched train,
 Of exil'd great ones, in the *Ægean* main.

THIS THOU SHALT SEE; and, while thy voice applauds
The dreadful justice of the offended gods,
Reform thy creed, and, with an humbled mind,
Confess that heaven is neither deaf nor blind.' P. 429.

XIII. 287—346.

We close these extracts with a pathetic and admired passage. The union of pity and social affection is remarkable among the few pictures on which this author has employed a tender colouring.

'NATURE, who gave us tears, by that alone,
Proclaims she made the feeling heart our own;
And 'tis our noblest sense. *For thus we fly*
To wipe the drops from sorrowing friendship's eye,
Sorrowing ourselves; to wail the prisoner's state,
And sympathize in the wrong'd orphan's fate,
Compell'd his treacherous guardian to accuse,
While many a shower his blooming cheek bedews,
And through his scatter'd tresses, wet with tears,
A doubtful face, *or boy's, or girl's appears.*
Thus too, we heave a sigh, when some bright maid,
Is, ere her spousals, to the grave convey'd;
Some babe—by fate's inexorable doom,
Just shewn on earth, and hurried to the tomb.

'For who, that to the purity aspires,
Which Ceres, for her secret rites, requires,
Feels not for others' woes? This marks our birth;
Our great distinction from the beasts of earth:
And therefore, in our bosom only, springs
True knowledge, capable of heavenly things;
And therefore, are we apt for every art,
That fires the genius, or expands the heart.—
This, from above, this sense to brutes unknown,
We draw, and feel exclusively our own:
For from the first, the Universal Sire
With SENSUAL LIFE alone, *did* them inspire,
Us, with a REASONING SOUL:—that mutual love
Might prompt to give the aid we hop'd to prove;
Woo to one spot the scatter'd hordes of men,
From their old forest, and paternal den;
Rear the fair dome, extend the social line,
And, to our mansion, *that of others join,*
Join too our faith, our confidence to theirs,
And sleep, relying on the general cares:
In war, that each to each support might lend,
When wounded, succour, and when fall'n, defend;
At the same trumpet's clangor rush to arms,
By the same walls be shelter'd from alarms,
Near the same gate the foe's incursions *stay,*
And trust our safety to one common *key.*' P. 483.

XV. 181—220.

Our respect for the sublime morality of Juvenal has not been unpropitious to his translator. We feel peculiar satisfaction at this accident; since Mr. Gifford, 'good man,' 'in the simplicity of his heart,' is rarely 'guilty of the crime of POETRY!' We have been rigorously just to his merits. His defects now crowd on us in such overwhelming multitudes, that to pass through them without cursory animadversion is impracticable. We shall not linger.

At the tablet of Roman abominations in the second satire, modesty trembles. An artist of refined address would despair, with the most delicate pencil, to copy vices so glaringly displayed, in colours sufficiently attempered for British eyes. Rare are the blushes which awaken in this translator a wish of veiling the original. His licentious fidelity *may* be pardoned; but when he complacently enlarges on subjects of nauseating *crapule*, in notes and quotations, 'tinctured with that pruriency of language to which,' *he* discovers that 'SENECA! with reverence be it spoken, is a little too prone;' Mr. Gifford, *saving HIS reverence*, must be reminded how ill his own commentary agrees with his promise of 'making Juvenal speak as he would have spoken among us.' His vain affectation of delicacy ill atones for profanely introducing the crucifixion of the divine founder of Christianity (p. 197) to elucidate a frightful narrative of heathen debaucheries; or for indulging his own '*perverse pruriency*' (p. 315) at the very moment of expressing a wish that his readers should pass lightly over such detestable passages. The preface of Holyday affords a salutary hint on this subject, which we recall to his recollection*.

We will not conduct our readers through a labyrinth of disgust, which the translator seems to have traced *con amore*. Uncommon pains, he asserts, have been devoted to this composition: *we* discern uncommon carelessness.

'O for an eagle's wings, for I could fly,'

is, 'forsooth,' no fortunate commencement.

The spirited line,

'Quis tulerit Gracchos de seditione querentes?' Juv. II. 24.

'Nor do I approve the unhappy industry of some interpreters of our author, *Britannicus* and *Lubin*, (to omit others) who think they expound nothing at all, if they expound not all; but I shall always think it an unhappy praise to be accounted a better *grammarian* than a *Christian*. The example, of *Petrus Colvius* (as fame informs us) is not to be forgotten; whose excellent wit did learnedly expound *Afuleius* his *Asse*: but having been TOO DILIGENT IN EXPOUNDING AS MUCH HIS BEASTLINESS, AS HIS SPORT, a very *asse* gave him his reward. For, as on a time he was in a journey coming into an *inne*, an *asse*, which was there, taking some casual offence, unhappily striking at him, killed him in the place.'

Holyday's Juvenal, ed. 1673. fol.

is diluted to

— ‘ But all must hear, *the while*
The Gracchi rail at faction, *with a smile.*’

GIFFORD, II. 35, 36.

Alas! the while!

In the lines,

‘ *Why wait we then? Why, like the Galli, say,
Do we not seize the knife, without delay?*’ II. 167, 168.

And in the same page,

‘ *And do we not, O peers! a censor need
Or an aruspex? do not these exceed, &c.*

II. 176, 177.

We do condemn an accumulation of feeble expletives in a laboured satire, which unhappily contains many other examples of the ‘ *strictest revision*!’

The colossal Johnson, an emulator of Juvenal, whose imitations the mighty Mr. Gifford does not condescend to applaud in his notes either to the third or to the tenth satire, has alone rivaled the animation, the discriminating keenness and the majestic numbers, of the original—has alone admirably imitated in style and character the third satire. Other able writers, however, interested in this picture of ancient manners, have in their translations vanquished so many difficulties, that we now expected a finished version. With every aid, this translator fails.

‘ *Quid Romæ faciam? mentiri nescio: librum,
Si malus est, nequeo laudare et poscere.*’ Juv. III. 40, 41.

‘ What should I do at Rome? I know not, *I,*
To cog and flatter; I could never lie,
Nor when I heard a great man’s verses, smile,
And beg a copy, if I thought them vile.’

GIFFORD, III. 63—66.

Inelegance is here only exceeded by tameness. The single word ‘ *poscere*’ swells into *two lines*.

— — — ‘ Exeat, inquit,
Si pudor est, et de pulvino surgat equestri,
Cujus res legi non sufficit, et sedeant heic
Lenonum pueri, quocunque in fornice nati.’

Juv. III. 153—156.

“ *Up! up!* those cushion’d benches,” Lectius cries,
“ Are not *for* such as you: *for* shame! arise.”
“ Not such!”—but you say well; the pander’s heir,
The *spawn* of bulks and stews, is station’d there.’

GIFFORD, III. 234—237.

This flippancy is intolerable. Amidst his 'bulks and stews,' Mr. Gifford forgets his more serious business. Of '*Cujus res legi non sufficit*' the English reader is deprived. Holyday mentions the man 'whose state's below the law;' and Dryden has not entirely omitted the clause: but Mr. Gifford follows preceding translators principally in faults. We exemplify by an amusing specimen.

'Lectus erat Codrus Proculâ minor.' Juv. III. 203.

Juvenal remarks only that 'the bed of Codrus was too short for Procula.' This translator, imitating Holyday, measures the lady also, and adds that Codrus had no other bed:

'Codrus had *but one* bed, and that more short
Than his *short* wife.' GIFFORD, III. 306, 307.

Dryden is still more *delicately* sportive:

'Codrus had *but one* bed, so short to boot,
That his *short* wife's *short* legs hung dangling out.'

Thus cruelly, British readers! are venerable Romans *parodied*!

By an extract from the third satire, we shall characterise, with impartiality, the poetical style and the *general* manner of Mr. Gifford. His inequality, his expletives, his mean expression, and his execrable rhyming, appear more disgusting by accidental contrasts of strength, elegance, and spirit.

'O! from the Circus *had'st* thou power to fly,
At Frusino, or Sora, *thou might'st* buy
Some elegant retreat, *for what* will here
Scarce hire a gloomy dungeon *for* a year!
There wells, by nature form'd, which need no *rope*,
No labouring arm to crane their waters *up*,
Around thy lawn their facile streams shall *pour*,
And cheer the springing plant and opening *flower*.
There live, delighted with the rustic's lot,
And till, with thy own hands, the little spot;
The little spot with herbs shall crown thy board,
And to thy frugal friends a pure repast afford.—
And *sure*, in any corner *we can get*,
To call one lizard ours, is *something yet*!

GIFFORD, III. 338—351.

The couplet which commences 'Around thy lawn,' if we dispense with the rhyme, is pleasing in its versification; but these gleams serve only to discover deformities more numerous in fourteen lines, than, *after twenty years of solicitude*, should have remained in the entire satire. Much negligence we leave unrevealed.

To the ear of Bavius alone can { *—share* | *past* | *appear* |
—care } and *war* | *chaste* | *scar* |
 and *bar* }, amidst a maze of sounds linked in equal harmony,
 seem sweetest unisons*.

We have already supported our censures by adequate evidence. Examples still more decisive will excite every scholar to hope that fortune may rather reduce this *élève* of Crispin to his ancient craft, than allow that he should again—

“ ————— idly POKE
 His awkward NOSE into the ‘classic’ yoke.”
 GIFFORD, VI. 61, 62.

His paraphrase of the lines which follow is as languid as its diction is debased:

‘ Si potes illa pati, quæ nec Sarmentus iniquas
 Cæsaris ad mensas, nec vilis Galba tulisset.’ JUV. V. 3, 4.

‘ *Cans’t brook what sneaking Galba would have spurn’d,
 And mean Sarmentus with a frown return’d;
 At Cæsar’s haughty board dependants both.*’

GIFFORD, V. 7, 9.

‘ ————— Tu calcas, luce reversâ,
 Conjugis urinam, magnos visurus amicos.’
 JUV. VI. 311, 312.

‘ ————— At break of day
 Thou to the levee go’st, and, on the way,
 WAD’ST THROUGH THE PLASHY SCENE OF THY CHASTE
 MOIETY’S PLAY!!’ GIFFORD, VI. 483—485.

Our modest translator veils *one* indelicate word by this long, lame, unauthorised, and filthy Alexandrine.

‘ ————— Tristes,
 Personam thyrsusque tenent.’ JUV. VI. 69, 70.

we observe most curiously amplified:

‘ *Sicken for business, and assume the airs,
 The dress, and so forth—of their favourite players.*’
 GIFFORD, VI. 106, 107.

* Before we dismiss this subject, we must attempt to shame Mr. Gifford by a discovery that, in *four hundred, more than one hundred and fifty pages* are incorrect in the circumstance of rhyming! Three, and frequently four, instances of this defect occur in one page. Alas! ‘after the strictest revision,’

‘ His rhymes are vicious, and his diction coarse.’ BAVIAD.

From the twelfth satire we give a proof how Mr. Gifford
'raises Juvenal—a little!'

' But lo, another danger! list again,
 And pity, *though 'tis of the self-same strain;*
 And known too well; as Isis' temples show,
 By many a pictur'd scene of votive woe;
 Isis, by whom the painters now are fed,
 Since their own gods no longer yield them bread!'

GIFFORD, XII. 35—40.

' Scire velim, quare toties mihi, Nævole, tristis
 Occurras fronte obductâ, ceu Marsya victus,' &c.

JUV. IX. 1, 2.

' JUV. WHAT *all amort**, good Nævolus! O say,
 What means this shew of grief from day to day,
 This copy of *flay'd* Marsyas? *what dost thou*
 With such a length of face, and such a brow,
 As Ravola wore, when his *bedabbled beard*
 Was caught of late where all the world has *heard?*
 Not Pollio look'd so rueful, so cast down,
 What time he *trudg'd through†* every street in town,
 And proffering treble rate, found not one friend,
 One usurer, indiscreet enough to lend.

' But seriously (for thine's a serious case,)
 How came those sudden wrinkles in thy face?'

GIFFORD, IX. 1—12.

' *Washerwoman's language,* 'for all the world!'

With what a becoming grace Mr. Gifford condemns *Juvenal*
 for 'want of care in many places, and *slovenliness* in some of his
 lines, for which he has been justly reproached, as it would have
 cost him so little pains to improve them!'

Verses of consummate bloom, which have often charmed us,

' ——— Festinat enim decurrere velox
 Flosculus angustæ, miseræque brevissima vitæ
 Portio: dum bibimus, dum sarta, unguenta, puellas
 Poscimus, obrepit non intellecta senectus.'

JUV. IX. 126—129,

although miserably *blighted* by the touch of Mr. Gifford, cannot
 lose all their attraction:

' For youth, too transient flower, (of life's short day
 The shortest part,) but blossoms to decay.

* This classic word 'amort' tempts us to mention, that our learned translator, who has been long anxious 'to correct the depravity of the public taste,' (we borrow once more his own language) designs to enrich our vocabulary, is 'very humorous, and so ardent withal,' that he has 'sharpled' 'hot and hot,' and 'tossed off' many other exquisite novelties. 'He voids his brain,' his 'vineyard' brain, 'by loads,' 'Huisch!' 'Huh! Huh!'

† 'Circuit.' JUV.

Lo! while we give the unregarded hour
To wine and revelry, in Pleasure's bower,
The noiseless foot of Time steals swiftly by,
And e're we dream of manhood, age is nigh!"

GIFFORD, IX. 180—185.

In the tenth satire we admire Mr. Gifford's powers of conversation:

"What an ill-favour'd wretch! *well, for my part,*
I never lov'd him—*that is, in my heart.*
But tell me; why was he adjudg'd to bleed?
And who discover'd, and who prov'd the deed?"
"Prov'd? *tush!* a huge epistle came, they say,
From Caprea." "Good! I'm satisfied: *but pray,*
What think the people of their favourite's fate?"

GIFFORD, X. 93—99.

In the thirteenth satire the text of Henninius gives us

‘—————*Mirandis sub aratro*
Piscibus inventis.’ JUV. XIII. 65, 66.

Following Britannicus, Wakefield, and other critics, Mr. Gifford prefers *miranti*, and translates

‘—— Beneath the *wondering* share.’ GIFFORD, XIII. 90.

a reading indisputably more spirited, which reminds us of a passage in the *third* satire, where Mr. Gifford might also have evinced his poetic sensation:

‘—— Obtritum vulgi perit omne cadaver
MORE animæ.’—— JUV. III. 260.

‘The body *with the soul* would *vanish quite.*’
GIFFORD, III. 393.

is a languid translation. We might have been induced to prefer ‘*MORTE animæ,*’ and, with the Camb. MS. to mark ‘more *poetically,*

‘The body perish with the *dying* soul.’

Passing through the fifteenth satire, we observed (p. 475) an elaborate note, in which Mr. Gifford pretends to despise a *fancy* of Bruce (vol. v. p. 142), whom he styles ‘a mere *pretender* to literature.’ This error is not so ridiculous as the sage annotator *fancies*. In our review of Abdollatiph, it appears that cannibalism was not rare; the Egyptians, even in his time, devoured human flesh with little remorse.

We have now wearied ourselves, and we fear nauseated our readers, by dwelling on defects, which may be equalled in almost every page. We extracted the introductory verses;—we shall also quote the concluding lines of this translation, to show the

consistency of Mr. Gifford, and that he remains *qualis ab incepto*, or, in his own English, 'much the same!'

'O! had the Samian view'd an act so dread,
What would the sage have thought, and whither fled?
He who the flesh of animals declin'd,
As piously as man's; and could not find
A will to feed on pulse of every kind!' XV. 237—241.

Having examined this work with the respect due to a classic, and with the attention demanded by the pretensions of Mr. Gifford, we proceed to judgement, assisted by the translator himself. His conjecture (p. 327), 'I do not know the *Abdera of England*; my readers, I fear, have been sometimes inclined to fancy it must be *Ashburton*,' is remarkably felicitous. His readers assuredly *must* indulge this idea; but in justice to the wits of Ashburton, we acknowledge that the *fancy* will owe its origin principally to the works of Mr. Gifford.

Except in scattered passages, and in those flattering specimens which we have selected, Juvenal is rather *travestied* than *translated*. At the approach of the enchanter Gifford, eloquence, grace, majesty, and magnificence, sink into Cimmerian darkness.

From the borrowed plumage of his *notes* we have plucked many sickly feathers of petulance and vulgarity: with these we *might* have excited boundless derision. Awakened by his arrogance and egotism, our indignation *might* have 'whirled' this pretender from the heights of his usurpation, 'to bitter SCORN a sacrifice.' We have avoided, however, the irritating temptations which his work affords.—Our own duty to the public being discharged, we may administer justice in mercy, and protect this humbled culprit from *farther* punishment. '*Parcere subjectis, et debellare superbos*,' is a maxim by which criticism should be guided. In this opinion we accord entirely with a distinguished master of the British lyre:

'Tis best, sometimes, your anger to restrain,
And charitably let the dull be VAIN.'

ART. XIII.—*A critical and practical Elucidation of the Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the united Church of England and Ireland. By John Shepherd, M. A. Vol. II. 8vo. 8s. Boards. Rivingtons. 1801.*

THE author, following his original plan *, gives in this volume a particular account of the Epistles and Gospels; the administration of the Lord's Supper; the Catechism; Confirmation;

* See our account of the first volume, in New Arr. vol. 20, p. 139.

Matrimony; and the Burial of the Dead. The whole work will be completed in a third volume, now preparing for publication; in which will be contained an elucidation of the Litany, the offices for baptism, &c. and services for certain days. Much curious matter is inserted in every part of the work; and the diligence of the author, in exploring the writings of the early fathers, the decrees of emperors, popes, and councils, and various missals of the Romish church, cannot be too much commended. The holidays in general, and the fasts which were retained by the reformers of our church, are now fallen into such disuse, that very few readers of the Book of Common Prayer think of the occasions for which particular services were appointed; and it is only by accident, when one of these days falls on the Sunday, that they are brought back to their recollection. This may be considered as a great advantage to our part of the protestant world; for most of such days, which were probably introduced at first with good intentions, have been greatly abused, to the purposes of idleness, licentiousness, and superstition. Our reformers, there is every reason to believe, would have rejected these services from the Liturgy, if they had lived in the present period; but, in departing from ancient usages, they were willing to make the separation as easy as possible, and to break off by degrees that attention to days which rendered the English nation the most bigoted in the Christian world. It will be a satisfaction to the reader who has fallen into the general practice of modern times, to find that most of these holidays crept into the church by degrees, that they had no sanction of real antiquity, and were entirely unknown to the apostles. The season of Lent is scarcely recognised, except in a cathedral town; and the observance of it, even in these towns, is confined to a very few people, who attend the cathedral service, but pay no regard to the original injunctions of abstinence and fasting. The holidays in memory of the apostles are observed chiefly by the clerks in public offices, who are happy to have so good a pretext to get away from their desks; but the open state of our shops is a manifest indication that the public in general know little of them; and very few churches are even open on the occasion. We must not affect to lament this as a departure from religion; for the mind really attentive to sacred duties, and employed on the seventh day in pious offices, does not want these occasional calls to exercise its devout affections. They were encouraged by the Romish church for the sake of enslaving the people: they have been rejected by the protestant world, because one day in seven is found sufficient for pious repose, and a number of holidays is not beneficial to the morals of the people.

If, however, certain days set apart to commemorate the death of a saint be no longer observed by the public in general, yet

as these days fall sometimes on the Sunday, and a peculiar service is read on the occasion in the church, it becomes every clergyman to be acquainted with the history of the service; and in this work he will find sufficient information. Other persons, also, may satisfy a laudable curiosity; and we could have wished that, in gratifying it, they were not so often left to be instructed by portions of Latin, which we should recommend to be inserted, in a future edition, in the margin, while an English translation of them took their place in the text. Our Liturgy is compiled from the most venerable remains of antiquity; and if the missals of Rome have contributed very largely, it should be recollected that they are derived from very remote sources; and every one, who has the opportunity, would surely wish to see the manner in which the pure ore was separated from the dross of superstition by our reformers. The ceremonies also, retained in our church, cannot be well understood without some knowledge of their history, which is here set forth in a very judicious manner; nor ought the multitude to be so uninformed, as we fear they are, of the various regulations that have taken place since the Reformation on the subject of matrimony and the communion. We cannot doubt that this volume will be received with as much approbation as the preceding one; and the whole work, when completed, may be perused with equal edification and entertainment by all who have any insight into history, and wish to collect a just idea of the manner in which the Prayer Book has been so well modeled and digested.

ART. XIV.—*Senilities; or, Solitary Amusements: in Prose and Verse: with a Cursory Disquisition on the future Condition of the Sexes. By the Editor of "The Reveries of Solitude," "Spiritual Quixote," "Columella," &c. 8vo. 5s. Boards. Longman and Rees. 1801.*

WE have watched the progress of our author with the cheering smiles of approbation, till the present work, in which he signs himself an 'octogenarian scribbler.' It is but 'once more,' he adds; and for this *once* he craves pardon. *We* remember in our youth a preacher—for why should we not have our preaching anecdotes as well as the author?—who carried this practice much farther: it was, 'lastly,' 'to conclude,' and 'in a word;' but this *last* word, as our aching heads experienced, was often at a distance from the *ultimate* close.—Now for the application. As the author has only proceeded to 'once more,' we trust *more* last words may succeed. We shall not in *this* instance be sorry to find it so.

These little *quisquiliae*, as he, not very grammatically, styles them, of his port-folio are either prosaic or poetical: the latter are divided into panegyrical, humorous, and miscellaneous. This, however, is rather our arrangement than his, as, from the divisions, he seems too modest to allot the term *poetical* to the two latter classes. We cannot be displeased with any of Mr. Graves's compositions, as a delicate taste, sound good sense, and a cheerful benevolent piety, pervade every line;—but may we be permitted to add that in some of the poems the fire seems decayed, and in others to flash but faintly? They are probably the compositions of a careless moment, and might have been suppressed without injury to his fame. Though justice call for this decision, we offer it with regret; for we feel the spirit of former exertions in the weaker efforts of the present, and, in spite of critical rules, we still are pleased.

We find it difficult to select specimens: but the irony of the following poem is excellent.

‘ *Maternal Despotism; or, the Rights of Infants.*

‘ Unhand me nurse! thou saucy quean!
What does this female tyrant mean?
Thus, head and foot, in swathes to bind,
’Spite of the “Rights of human kind;”
And lay me stretch’d upon my back,
(Like a poor culprit on the rack;)
An infant, like thyself, born free,
And independent, slut! on thee.

‘ Have I not right to kick and sprawl,
To laugh or cry, to squeak or squall!
Has ever, by my act and deed,
Thy *right* to rule me been decreed?
How dar’st thou, despot! then controul
Th’ exertions of a free-born soul?

‘ Tho’ now an infant, when I can,
I’ll rise and seize “The Rights of Man;”
Nor make my haughty nurse alone,
But monarchs tremble on their throne;
And boys and kings thenceforth you’ll see
Enjoy complete *Equality*.’ p. 197.

As we may now take leave of our author, let us attend to his own last words.

‘ *An inveterate Rhymer’s Farewell to the Muses.*

‘ Still charm’d with groves and lawns and winding streams,
And all the witchery of poetic dreams:
While these gay visions realiz’d by Hoare,
Still warm my fancy, active at fourscore;
While num’rous friends, attentive to assuage
The various ills that hover round old age;

With kindness undeserv'd, politely strive
To keep my languid love of life alive;
How can I wish these comforts to forego,
The charms which these Arcadian scenes bestow?

' But when I feel, alas! each year, each day,
Some blunted sense or faculty decay;
When useless grown to life's important ends,
I live a burden to indulgent friends:
Doom'd an inglorious holiday to keep,
My sole concern—to eat and drink and sleep,
When no return my feeble pow'rs can make,
Why should I thus their friendly care partake?
Why should I longer wish to linger where
No ray of hope remains life's gloom to cheer?
Why not retreat! nor tire the publick eye;
At home contented live—and learn to die.' P. 193.

ART. XV.—*Sermons on the Doctrines and Duties of Christianity : addressed to a Country Congregation.* 8vo. 5s. Boards. Cadell and Davies. 1801.

THE writer professes 'to supply the ignorant with a plain and simple summary of the faith and duty of a Christian, unmixed with controversy, and level to the capacities of those who have not had the advantage of a learned education.' The design is laudable; but, as it too frequently happens in similar cases, the execution is not every-where consistent with the plan; controversial subjects are unnecessarily introduced; and great numbers in a country congregation will find the language and the argument by no means level, in every place, to their capacities. On the latter point, we recommend the writer to an experiment we have already suggested on several similar occasions. Let him in future read these discourses to a country farmer, with questions on the meaning of his words and sentences; and the necessity of a correcting hand will, from the number of queries unanswered, be very obvious.

To give an ignorant man the best reasons for attending his church, by instructing him in its doctrines without referring to the doctrines of other churches, is laudable; but when the writer talks of 'the appointed place of worship, and the appointed minister,'—when he hints at 'strange teachers,' as if none could be teachers of the Gospel but those who are in the church of England, comprising a very small part indeed of the Christian world,—this is leading an ignorant man to the discussion of a question on which it is not easy for the most learned to decide; and concerning which, if his mind be kept to the more important truths of the Gospel, he will scarcely give him-

self the trouble to form an opinion. What also does the writer mean by the expression, that clergymen are 'the *lawful* ministers of Christ?' Does the word *lawful* here refer to the law of the land, or the precepts of the Gospel?—'The prayers which they read are the appointed service of the church.' Of what church? we inquire; for, according to the tenor of the discourse, the writer seems to assert that these prayers were appointed by our Saviour himself to be read in all Christian churches whatever.

The endeavour to enforce the observance of 'the holy season of Lent' is now entirely out of date: independently of which, the writer asserts—what can pass current only with men of the deepest ignorance—'that the holy season of Lent has been always considered as a time of self-examination and repentance.' Now there is not the least trace of such an observance in the time of the apostles; and we must look to an æra much later than theirs for any ascription of holiness to this period of the year. But if Lent, in the eyes of the writer, be a holy season, it is no wonder that some part of this season should exceed in holiness the rest; and consequently we find that Good-Friday is termed 'the greatest of all days in the eyes of a Christian.' This is not the opinion of the church of England, nor even of the church of Rome; and the latter, with all its ill-judged superstition with respect to peculiar days, celebrates with greater propriety the following Sunday, which commemorates the resurrection, as the most important day in the calendar.

When our author travels out of his record, it is seldom with success; when he adheres closely to it, the advantage is more obvious;—and the description of the good and bad man in the following extract is the best specimen we can select of his labours.

'Piety towards God, is the first and great duty of a Christian; and the difference between a good and a bad man is this; that the good man endeavours to do the will of God, the bad man does his own will. We may see the difference even in those who are not guilty of what are called great crimes; and we may see it in every circumstance of life. The man who is without God in this world, is constantly engaged in the pursuit of riches, or pleasure, or whatever he thinks will contribute most to his happiness on earth. When he rises in the morning, he considers how he can, in the course of the day, get most money, or enjoy most pleasure. In his behaviour to other men, he is perhaps honest, because he is afraid of the laws of his country if he is not so; good returned, when it does not interfere with his own interest; a good husband or father, if he loves his wife or children, and as long as they contribute to his pleasure; a good subject, if he has sense enough to see that it is every man's interest to be so. Such a man may pass through life with a decent character; for if he is prudent, and really considers only his own

comfort in this world, he will take care of his affairs, he will endeavour to gain friends, and he will avoid vices which are always attended with shame and misery ; but all this while he is not a good man, because he does his own will, and not the will of God. When the hour of trial comes, this will be often evident to the world as it always is to the eye of God. If it should happen that this man could get some great advantage by dishonesty in a way which did not expose him to shame or punishment, what should restrain him from doing it ? If sickness or vexation should ruffle his temper, he is no longer the pleasant companion, the kind husband or father. If bad company entice him to join in riot or rebellion from which he expects some advantage to himself, he is no longer a loyal subject. In short, whenever he thinks it more for his interest to do wrong, than to do right, there is reason to fear that he will do it, for he has no principles to prevent it. And when the hour comes which must come to all, when the body returns to the dust of which it was formed, and the spirit returns to God who gave it ; with what comfort can that man look back on his past life, with what hope can he look forward to the judgment of the great day ?

‘ But the good man has the fear of God always before his eyes, and the love of God always in his heart. When he begins each day, he considers how he can best please God ; he resigns himself to his direction, he trusts in his care, he humbly prays for his assistance, and then goes on his way rejoicing. He follows the honest duties of his station, because God has said to every son of Adam, “ In the sweat of thy brow thou must eat bread.” If he is rich and prosperous in life, he does not consider that as a reason why he should be idle. He knows that to whom much is given, of him shall be much required, and he endeavours to do all the good he can. If he is poor and distressed, he knows it is the will of God, and he submits with cheerfulness. He remembers that his Saviour was poor, that he had not where to lay his head ; and he knows that the same Saviour is able to raise the poorest and meanest man on earth to be the greatest in heaven. He is honest though no eye behold him : for he knows that he cannot be hid from the sight of God. He is cheerful because his mind is free from the guilt of any deliberate sin, and full of the hopes of immortality. He is kind to all his relations and friends, not only to the good and gentle, but also to the forward ; for his sake who maketh his sun to shine on the evil and on the good. He is kind even to his enemies, after the example of him who prayed for his murderers. He is loyal and faithful to his king, because the king of kings commands it. At the close of every day he considers whether he has done the will of God, in that station to which he has called him. He endeavours to recollect all his faults, and he humbly begs forgiveness through Jesus Christ ; he prays for his friends and relations, and even for his enemies ; and then in charity with all the world, he lays him down in peace and takes his rest. He sees the hand of God in every thing. In prosperity he thanks him for the blessings he enjoys, in affliction he acknowledges the kind severity of his Heavenly Father. In sickness he is humble and patient ; in death he is resigned and happy. He is found in his Father’s house, the church, and constant in all the public as well as

private duties of religion. In every action of life he considers what is his duty. He asks with St. Paul, "Lord, what wilt thou have me to do;" and when he has finished his appointed work, and is called to receive the reward which has been graciously promised to every good and faithful servant, still looking unto Jesus the author and finisher of his faith, he may with humble hope and pious resignation say, "Father, into thy hands I commit my spirit!" p. 27.

MONTHLY CATALOGUE.

RELIGION.

ART. 16.—*A Sermon preached in the Chapel of the London Hospital, April 8th, 1802; by Richard Watson, Lord Bishop of Landaff. Printed for the Benefit of the Charity. 4to. 1s. 6d. Cadell and Davies.*

THE purport of this discourse is to guard the reader from 'the evil heart of unbelief, which has of late years made a pestilent progress through many parts of the continent, and which is now extending its malignant influence through all ranks among ourselves.' The subject is treated in a popular but forcible manner—such as his lordship is accustomed to display in all his writings, where less attention is generally paid to the turn of a period than to the boldness of the language in which the sentiment is expressed. Thus Paine and Newton are contrasted together; and the worthy prelate declares himself 'justified in asserting, that a thousand such men as Paine are in understanding but as the dust of the balance, when weighed against Newton.'

A few common questions, we are told, will overthrow the whole of Paine's objections. 'Ask the first Christian you meet, Why he keeps Sunday (the first day of the week) holy rather than Saturday (the Jewish Sabbath), or than any other day?' The answer is, 'that he believes it, because all Christians, in all ages, have believed it, and have all done as he does—set apart that day for divine worship, as a memorial' of Christ's resurrection from the dead. Hence the fact is certain that Christ was raised from the dead; and as God would not raise an impostor, it is certain also that Christ was not an impostor. In the same manner the truth of the mission of Moses is verified by a few plain questions to the Jews, who in all parts of the world will reply in a similar manner. Upon the subject of the belief of a God, 'Ask all the rest of mankind' (says the preacher)

‘ what they think on that point ?’ and thus we have ‘ the testimony of all Christians to the resurrection of Jesus, the testimony of all Jews to the veracity of Moses, and the testimony of all mankind to the fact of the creation :’ whence, moreover, no one who duly considers these plain arguments can be ‘ without feeling indignation at the attempts of those who are labouring, by wretched cavils and indecent ridicule, to shake our faith in the Bible, to pervert the Gospel of Christ, and thereby to make us, instead of Christians, something worse than Pagans.’

The sources of the infidelity of the age are ‘ the viciousness of men’s lives, and their inattention to religious inquiries,’—topics which are both treated with great judgement and becoming zeal. They are, doubtless, notable sources of infidelity; but we were in hopes that, from his lordship’s extent of powers, the argument which he has so well maintained in the former part of the discourse would have been put out of the reach of cavil in the conclusion. Days have been observed as sacred by vast bodies of men for a great length of time, yet we now deride the superstition on which they were founded: cruel and abominable rites have been celebrated with the applause of nations; and the answer, that their fathers had done so before them, could not have been questioned with impunity. Hence it should also have been shown that the concurrent testimony of vast bodies of men is not a sufficient proof of a supposed fact by itself, but that, in the questions on the work of revelation, it cannot be doubted.

ART. 17.—*Revelation indispensable to Morality; a Sermon preached in the Chapel of Trinity College, Dublin. By the Honourable and Right-reverend William Knox, Lord Bishop of Killaloe, on Sunday, March 21, 1802. Published at the Desire of the Provost and Senior Fellows. 8vo. 1s. 6d.*

The position laid down in the title to this discourse is proved in a very elegant manner, by an examination of the proficiency made by the ancients in the science and practice of morals. From the history of morality, distinct from revelation, it appears that ‘ convenience has been the governing principle, though not the avowed end of its ancient supporters.’ The virtues of men in their savage state will be all found to have their basis in the necessities and conveniences belonging to that state; and as they emerge from it, and make a progress towards civilisation, ‘ the practice of the vulgar will still operate unperceived upon the theories of the philosopher.’ The source of these theories is traced up to Socrates, ‘ who discovered the true foundation of morality; since his first principle was, that virtue is obligatory, since it is the will of God.’ But being uninformed as to the means by which the divine will was to be discovered, his followers were led into the delusive and mystical jargon of Plato, or the dry atheistical system of Aristotle, which prepared the mind to adopt the still greater absurdities of Zeno and the stoics. There remained only one method by which the philosopher endeavoured to extricate himself from the embarrassments in which he was involved by the rival teachers; and Epicurus framed a system, which, by accommodating itself with ease to the passions of active, and the speculations

of retired life, absorbed numbers into its vortex ; and thus mankind, in the lapse of ages, had an opportunity of discovering the fatal effects of their speculative errors.

A judicious remark is here introduced by our author, which deserves particular attention, since it forms a strong contrast between the conduct of the philosophers of ancient and modern times.

‘ Let me here observe however, before I conclude my observations on the ancient moral writings, that the false religion which prevailed at the time when they were written, forms no part of their systems, and scarcely seems to enter into the contemplation of their authors. That it should not we cannot wonder. They knew that it was a mere political engine, a piece of state-craft, formed to impose upon the credulity only of the most ignorant ; and that, far from being calculated to promote virtue, it was a powerful incentive to vice.’ P. 18.

Having examined the speculative difficulties of ancient morality, the learned prelate turns to the practical consequences of such a system ; and justly observes—

— ‘ that the modern world has exchanged doubt for certainty, and that utility and public advantage are no longer the object, but the result of our actions ; that we see, but do not seek them as a good ; that we refer our conduct, not to the variable standard of our own notions of convenience, not to the vain and fluctuating opinions of philosophers, but to a divine law, comprehending all the diversified circumstances of human conduct, and enforced by the authority of heaven.’ P. 22.

From the whole this important conclusion is derived, which cannot be too strongly impressed on our minds—

‘ We collect therefore from the history of many ages this important truth, that there is but one foundation for virtue, one secure and steadfast morality. We learn that neither private virtue, nor national liberty, can subsist where the corruption consequent upon civilisation is not arrested in its progress by Religion ; and that without her, in spite of all declamation to the contrary, vice and profligacy must ever be the crime and the disease, and a despot the scourge and the cure.’ P. 26.

In an appendix, is a concise and well-arranged statement of the opinions of the ancient philosophers ; and the whole is worthy of the place whence it was delivered.

ART. 18.—*A Sermon, preached at Northampton, June 11, 1801, at the triennial Visitation of the Right Rev. Father in God, Spencer, Lord Bishop of the Diocese of Peterborough. By Thomas Sikes, M. A. &c.* 4to. 1s. Rivingtons.

A violent philippic against the evangelical clergy, in which some things savour rather of popish than protestant maxims.

‘ When each man’s private opinion is allowed to be the judge of

true doctrine, in opposition to those to whom the oracles of God have always been entrusted,—when unlearned individuals are invested by their teachers with the infallibility of a pope, and are taught to decide upon the ministerial merits of their pastors, according to the standard set up by enthusiasm or presumption, what can we expect in the Christian society, but that which we now, alas! too often see? Confusion, and every evil work.' P. 6.

' Another perverse doctrine, is that of the liberty of private Christians, to make choice of their place of worship and their teacher—a doctrine so extremely schismatical, and so pregnant with confusion and mischief, that it is surprising how any consistent man can hold it, and yet pretend to the character of a churchman.' P. 7.

' A man must submit himself to his lawful pastor; to that minister of the Gospel, to whom the ruler of the church hath committed the care of his soul.—And as the bishop derives his authority through the apostles, from our Lord himself (who hath promised to be with his church, by his holy spirit, to the end of the world); so his authority, like that of the apostles, is divine.—“ He is made overseer to feed the church of God, by the Holy Ghost.”—(Acts xx. 28.) Parish ministers are therefore placed over their respective flocks, by the authority of God the Holy Ghost:—And every true Christian is bound to obey and to submit himself to his parish minister, in all spiritual matters, as he is bound to submit to the authority of the Holy Ghost.' P. 7.

The evangelical clergymen are called sons of Belial—modern pharisees, and compared to Korah and his crew—to Nadabs and Abihus. We were sorry to see the subject treated in such a manner at an episcopal visitation: it can do no good, and may be productive of much harm.

ART. 19.—*The Backslider: or, an Inquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery.* By A. Fuller. 12mo. 1s. Buttons. 1802.

The various effects of a backsliding spirit, of an apostasy from religion, are here described in a plain unaffected manner, and may very usefully be read in families where such a spirit has, among any of the branches, made its appearances. After painting the delusions by which men are frequently led away from that religion which was once their hope, their joy, their trust, the means of recovery from such an unhappy state are next pointed out. The world, with its wealth, its pomp, its luxuries, its fashions, all have a tendency, we are told, to draw us from the truth; and on the latter subject there is an observation well worthy the attention of the serious professors of religion.

' We may sin by an adherence to the measures of a government, as well as by an opposition to them. If we enlist under the banners of the party in power, considered as a party, we shall feel disposed to vindicate or palliate all their proceedings, which may be very inconsistent with Christianity. Paul, though he enjoined obedience to the existing government, yet was never an advocate for Roman ambition;

and when addressing himself to a governor, did not fail to reason on righteousness and judgement to come. It is our duty, no doubt, to consider that many things which seem evil to us might appear otherwise, if all the circumstances of the case were known, and therefore to forbear passing hasty censures: but on the other hand, we ought to beware of applauding every thing that is done, lest, if it be evil, we be partakers of other men's sins, and contribute to their being repeated.

‘ While some, burning with revolutionary zeal, have imagined they could discover all the wonderful events of the present day in Scripture prophecy, and have been nearly blinded to the criminality of the principal agents; others, by a contrary prejudice, have disregarded the works of the Lord, and the operations of his hand. Whatever may be said of means and instruments, we must be strangely insensible not to see the hand of God in the late overturnings amongst the papal powers: and if we be induced by political attachment, instead of joining the inhabitants of heaven in a song of praise, to unite with the merchants of the earth in their lamentations, are we not carnal? There is no need of vindicating or palliating the measures of men which may be wicked in the extreme: but neither ought we to overlook the hand of God.

‘ The great point with Christians should be, an attachment to government as government, irrespective of the party which administers it; for this is right, and would tend more than any thing to promote the kingdom of Christ. We are not called to yield up our consciences in religious matters; nor to approve of what is wrong in those which are civil: but we are not at liberty to deal in acrimony, or evil-speaking. The good which results to society from the very worst government upon earth is great when compared with the evils of anarchy. On this principle, it is probable, the apostle enjoined obedience to the powers that were, even during the reign of Nero. Christians are soldiers under the king of kings: their object should be to conquer all ranks and degrees of men to the obedience of faith. But to do this, it is necessary that they avoid all those embranchments and disputes which retard their main design. If a wise man wishes to gain over a nation to any great and worthy object, he does not enter into their little differences, nor embroil himself in their party contentions; but bearing good will to all, seeks the general good: by these means he is respected by all, and all are ready to hear what he has to offer. Such should be the wisdom of Christians. There is enmity enough for us to encounter, without unnecessarily adding to it.’ p. 28.

The writer finds out an effect of Socinianism of which we were not at all aware. ‘ It has been acknowledged by some who have embraced the Socinian system, that since they entertained those views they had lost even the gift of prayer.’ Now prayer seems to belong to the Socinian rather than to the Calvinistic system, for which this writer is so great an advocate; and, as we are little inclined to become the supporters of either, it could not but appear to us fanciful in the writer to deviate from his direct path-way to attack his enemy. Nevertheless, whatever may be the errors of the author's system, as well as of those he opposes, he has advanced many good and wholesome

truths, which may tend to instruct and improve Christians of every denomination.

ART. 20.—*The Sequel to the Sketch of the Denominations of the Christian World; being Testimonies in behalf of Christian Candour and Unanimity, by Divines of the Church of England, the Kirk of Scotland, and among the Protestant Dissenters. To which is prefixed, an Essay on the Right of private Judgement in Matters of Religion. By John Evans, A. M. &c. 12mo. 3s. sewed. Symonds. 1801.*

We do not see with what propriety this can be called a 'sequel' to the excellent little work with which the author some time past favoured the public; but, however we may question the propriety of the title, we cannot hesitate to affirm that it is a judicious and well-timed publication. Religious intolerance still embitters human life. The churchman hates the presbyterian—the methodist despises the Socinian—the Catholic looks with contempt and indignation on all; yet every one in these different denominations professes to be a disciple of the meek and humble Jesus, who commanded his followers to bless those who reviled them, and pray for those who spitefully used them. But, notwithstanding the intolerance, bigotry, and folly of many individuals and of many churches, there have been sufficient numbers in every church to vindicate the character of our holy religion, and to prove to the world, that, if Christians hate, ill-treat, or revile each other, they do not act in conformity with the precepts of the Gospel, but are actuated by their own malignant and base passions, or are led away by schemes of worldly policy. These proofs are taken from the works of divines of the English, Scotch, and dissenting churches; and they might have been still further exemplified from the works of eminent laymen in those churches; nor are they altogether unknown to the divines of the church of Rome. Even infidelity might supply instances to shame Christians into mutual tolerance; and if the writer should once more enlarge this work, we recommend to him to admit the preachers of toleration of every sect, and to enrich his publication from heathen and infidel testimonies. The Christian who, either by word or deed, does an injury to any one, on account of his religious opinions, acknowledges, and denies with the same breath, the authority of his Saviour.

ART. 21.—*An introductory Discourse, Charge, and Sermon, with a Confession of Faith, delivered at the Ordination of the Rev. Charles Dewhirst, on May 28, 1801, over the Church of Christ, assembling in Whiting-street, Bury, Suffolk. Published by Request of the Congregation. 8vo. 2s. Conder. 1801.*

It is a custom with dissenters of most denominations, after a society has elected its preacher, to appoint a day for what they denominate his ordination, or dedication, to the religious services of the society, in the presence of several of the neighbouring ministers, who conjointly officiate upon the occasion. Now, upon the principles of the independents, every meeting is an independent society, elects its own officers, and is not accountable to any one without for its conduct in religious concerns. What then, it may be asked, have the ministers of neighbouring congregations to do with the appointment of a mini-

ster to any specific society?—It is difficult to determine this question, unless by supposing that such ministers wish to consider themselves in two capacities; first, as the presidents of their respective meetings; and secondly, as a body of men distinct from the laity. The form of ordination is in general similar to that described in this pamphlet. One of the assembled ministers, after the usual religious service of the meeting, addresses the audience on the purport of the present convention; in which he points out the nature and advantages of their religious state, as independents; convinces them of their right to choose their own ministers; and shows that the imposition of hands is not a token of any gift or office conferred, but ‘that it was a ceremony attending the prayers that were presented to God in the behalf of others.’ Having thus cleared the way, and evinced the main point, that, by imposing hands on the new brother, they only prove that they have been praying for him, the speaker calls upon the deacon of the meeting to inform the assembly what steps have been taken with respect to the appointment of the new preacher to his office. Here we are told that a ‘very respectable deacon delivered an interesting account of the conduct of divine providence’ in their choice; but though we have in this publication four long harangues of different ministers, the words of the deacon, as being a layman, are not, it seems, thought worthy to be recorded.

The appointment of the new brother being settled, he is next questioned with respect to his faith; especial care being taken, however, to assure him that neither the speaker nor any of his brethren have any dominion over it. The real intention seems to be, that, if the new minister deliver himself in terms not, in their opinion, orthodox, though he may be the minister of the meeting, he will not belong to the association of independent ministers in that district. The new minister, of course, gives his reasons for thinking his mode of worship and faith the best; and, in the conclusion, the querist applauds him for having delivered a good confession before many witnesses.

Another minister now ascends the pulpit, and delivers to the new brother a charge, in which he expatiates on the qualities requisite in a bishop, applauds him for having desired and obtained so excellent an office, and points out to him the duties he has undertaken to perform. He is shown to be ‘the bishop, the preacher, the public crier, the minister of the sanctuary, an ecclesiastical officer, a keeper of the archives, a master of the rolls, a warden of the tower, the speaker of the assembly, the representative of the king.’ To perform these complicated offices, various qualities are requisite, all of which are summed up in the conclusion of the discourse; and useful hints are given to the new bishop and his flock.

This being finished, a sermon is preached, which in the present case was full of good sense, exhorting the whole congregation to brotherly love, mutual toleration, and Christian charity. We were rather surprised at one sentiment, which indicates an enlargement of mind not often met with on such occasions—

‘What though a man do not belong to the same denomination of Christians among whom you are classed, what, if he be accustomed to worship in a different religious assembly, and to practise modes, and forms, which you may censure as deviations from the simplicity of

primitive times; are you justified, on grounds like these, in withdrawing your affection, and in refusing to acknowledge him as a disciple of Christ? I am sorry to observe, that some of the warmest contentions in the religious world are occasioned by what appears to be as indifferent as eating or not eating of meats; that unhappy cause of offence in the primitive churches. It is sad to see how the Lord's table is fenced round in some of our assemblies, to the exclusion of those whom Christ hath received. Brethren, let me entreat you to guard against all unscriptural terms of Christian communion. Make nothing the condition of fellowship with you, which is not considered as a bar to fellowship with Christ. I hope that I shall ever tremble at the thought of being active in excluding those from religious communion with the church on earth, concerning whom I have reason to believe that God intends them for the general assembly and church of the first born, whose names are written in heaven.' p. 79.

The ceremonies of the day being thus concluded, the new brother is an acknowledged bishop or minister, is styled *reverend*, dresses like a clergyman, and considers himself as of a different order from the laity.

ART. 22.—*Reflexions on the present State of Popery compared with its former State.—A Sermon, in Commemoration of the great Deliverances of Britain in 1605 and 1688, preached at Salters' Hall, November 2, 1800, to the Supporters of the Lord's Day Evening Lecture at that Place; and published at their Request. By Robert Winter. 8vo. 1s. Conder.*

These are truly protestant reflections. The change in the Romish church affords an awful and a moral lesson on the uncertainty of earthly grandeur—is a memorable instance of the retributive justice of God, particularly traced in the exercise of similar cruelties against papists in France by infidels, which papists, on the same spot, have formerly exercised against protestants—is a most convincing evidence of the truth of revelation—is a caution to us not to give any countenance to a cause marked by the just displeasure of God—encourages us to look forward to the final destruction of popery—and animates our zeal for the reign of Emmanuel over the whole earth. If every true protestant may join heartily in these reflexions, it becomes him also to be attentive to the caution of the preacher, that, however God, in his wisdom, has permitted the wicked and deceitful arts of popery to be confounded by wicked men with the arts of oppression, no man who has a proper regard for his Saviour will oppose such arts even to popery; the weapons of the Christian being spiritual and not carnal; and he must allow to the papist the same liberty in the exercise of his religion, which he claims for himself. He cannot but rejoice, however, that these shackles are broken from a large portion of the human race; and admire the wisdom of God, in committing this task to spirits best qualified for the undertaking.

ART. 23.—*An Apology for the Diversity of Religious Sentiments, and for Theological Enquiries. By John Corrie. 8vo. 1s. Johnson. 1802.*

When the apostle Paul nobly declared that he was not ashamed of the Gospel of Christ—not ashamed of professing that faith which was

held in contempt by the priests, the philosophers, the statesmen of his day, by almost every one who aspired to rank and consideration in society—he entertained the highest ideas of that faith; and he gloried in it, because he was convinced it was founded on eternal truth, against which every worldly objection that could be urged was not worthy of a moment's consideration. The ground of the apostle's confidence ought to be that of every existing Christian; but to exhort a man to consider religious inquiries as of importance because they were pursued by 'Socrates, Plato, Xenophon, Cicero, Erasmus, Melancthon, Grotius, Newton, Locke,' suits rather the character of the Academy or the Porch than the sobriety of a Christian audience. Our Saviour's words to his apostles, when they would call down fire from heaven to vindicate his cause, are worth a thousand references to the differences of opinion between 'Peter and Paul, Luther and Calvin, Melancthon and Zuinglius, Wickliffe, Latimer, and Cranmer;' and what are all these feeble arguments for religious inquiry in this specious harangue, compared with this solemn truth of the Scriptures—'Christ died for our sins, and arose for our justification?'

ART. 24.—*The Memory of the Just.—A Sermon, preached Jan. 3, 1802, at Bishop-Stortford, Herts, on the Death of the Rev. John Angus, upwards of 54 Years Minister of the Gospel in that Town; who died Dec. 22, 1801, in the 78th Year of his Age. By William Chaplin. Published at the Request of the Congregation. 8vo. 1s. Conder. 1802.*

A tribute of affection and respect to the memory of an aged preacher, who was a Calvinist, and, what is much more to his credit, loved, and was beloved by, all good men in his neighbourhood, of every sect and denomination.

ART. 25.—*A Word for God: or, the Minister's Expostulation with those of his Parishioners who live in the Neglect of public Worship. 12mo. 6d. Hatchard. 1802.*

A well-meant address from a parish-priest, which deserves a candid perusal from those who are in the habit of neglecting religious duties.

MEDICINE, &c.

ART. 26.—*A Treatise on Ophthalmia; and those Diseases which are induced by Inflammations of the Eyes. With new Methods of Cure. By Edward Moore Noble, Surgeon. Part the Second. 8vo. 4s. Robinsons. 1801.*

We have already noticed the first part of Mr. Noble's treatise*. In the second part, he considers the inflammations arising from a deficiency of stimulus, producing accumulating irritability. We have already had occasion to show that this theory has been in many instances urged too far; nor would it be difficult to prove that it is so in the present instance. One great argument is deduced, in the work before us, from the advantages of stimulating applications, as heat, camphorated spirit of wine, &c. and the disadvantages of cold water; but we think the view of the question which our author takes is not clear and decisive. As it involves the whole doctrine of inflammation, we must reserve our full explanation to another place. It is sufficient

* See our 35th vol. New Arr. p. 105.

to remark here, that, whatever may be the cause of inflammation in general, in the active kind there is no obstruction: in the chronic species, the over-distension of the vessels produces some paralysis in their muscular coats. In this latter case, stimuli are therefore peculiarly applicable; nor are they in the former always injurious. Warm water is chiefly adapted to the chronic species, and cold to the more active kind: yet each may take the other's place. *Repeated* applications of cold, *with some intermission*, will remove the less active inflammation; and moderate warmth, *long continued*, the more active. In short, from the remedies of ophthalmia, we perceive no advantage can accrue to the Brunonian system. As a stimulus, the author recommends an almost saturated solution of camphor in spirit of wine, properly diluted, and the tincture of opium; ten or twelve drops of the former, and one or two of the latter, are to be dropped into the eye. Mr. Noble should, however, have directed it to be dropped in at the *external* angle, so as to be more equally diffused. It is the course of the tears. The tincture of opium should certainly not be used in the earlier stage; and our author recommends a milder tincture, where the spirit is previously diluted.

Where the ophthalmia is attended with great pain in the temples and forehead, he advises to rub in the tincture of tobacco. A pound of tobacco is digested with two pints of rectified spirit, and as much water, for eight days; but in the spirit four drachms of camphor are previously dissolved. In the pain of the forehead, with a deep-seated aching pain in the eye, this remedy is not equally successful.

Some remarks on the comparative merit of the different plans are subjoined; and the author next notices the complaints that succeed ophthalmia. His treatment of these is generally judicious, but by no means so far from the common course as to induce us to enlarge on his methods. Mr. Noble's conclusions respecting cataracts we shall transcribe.

- ' From what has been said, we are led to the following conclusions:
- ' That a cataract, succeeding an inflammation of the eye, or arising from external violence, *may and often* is cured.
- ' That a cataract, caused by a change in the vessels from age, *cannot*, and that an operation holds out the only chance of having vision restored.
- ' That a person having cataracts from his birth, affords a *hope*, that the absorbents may be brought into action, and the opacity removed.
- ' That stimulants may stop, or at least *protract* the progress of the cataract, when coming on in consequence of age.' p. 276.

' The applications I generally make use of, in attempting the dissipation of an opaque lens, are drops composed of equal parts of æther and tinct. Nicotianæ, to be applied night and morning. Twenty minutes, or half an hour, after using the drops, I direct the size of a small pea of the following ointment to be inserted between the lids: R sacchari purificat. 3 i. sal. muriatic. 3 ii. butyr. recent. 3 iiss. Saccharum et salem muriaticum in pulverem tere, dein cum butyro misce.' p. 281.

On the whole, this little tract appears to contain a very judicious account of the practice in diseases of the eye. Mr. Noble does not, however, greatly differ from his predecessors, except in theory, perhaps in language only.

ART. 27.—*An Account of an Ophthalmia, which appeared in the Second Regiment of Argyleshire Fencibles, in the Months of February, March, and April, 1802. With some Observations on the Egyptian Ophthalmia. By Arthur Edmondston, Surgeon. 8vo. 1s. Callow. 1802.*

We have, for some time, heard that the endemic ophthalmia of Egypt was contagious; but the report was so singular, that we waited for further and more authentic information, before we could credit an observation so far out of the usual course. Our very intelligent and attentive author has, however, shown this to be true in a striking manner; and we have little doubt that the epidemic which prevailed among the Argyle fencibles was derived from the ship in which they were brought from Gibraltar, and which had been employed in bringing troops, in an unhealthy state, from Egypt. The description of the disease we shall transcribe.

SYMPTOMS.

‘ The symptoms were few, and strongly marked, sudden in the invasion, and rapid in their progress, beginning generally at night or towards morning, without the slightest preceding uneasiness; often when the individuals were on duty, or engaged in amusement. The patient felt all at once as if something was rolling over the ball of the eye, which he in vain attempted to remove, attended with a troublesome sense of itching. This was immediately succeeded by a copious discharge of a watery fluid, so acrid as to scald those parts of the face over which it flowed; and which, from its quantity, so distended the eye-lids, particularly during the night-time, as not to admit of their being opened, but with the greatest difficulty. If the eye was now looked into, the whole tunica adnata appeared of a florid scarlet colour; and even at this early period of the disease, in a few instances, was interspersed with small circumscribed spots of extravasated blood. The eye-lids were of a deep red colour, and often so much swelled as to preclude the free examination of the eye. In the course of one day, frequently in the space of two hours, a discharge of a purulent-like matter took place; small elevations of a yellow colour began to appear on the opaque cornea, and the eye-lids were thickened and of a spongy texture; the pain was exquisitely acute, and the slightest admission of light always considerably increased it.

‘ In this way the disease went on with various duration; but generally about the morning of the third day the inflammation had attained its acmé, constituting what may be called the first stage of the disease. The keen acute pain now in a great measure subsided, while a sense of weight and heaviness succeeded, attended with a peculiar sensation of weakness, though not of pain, on any exposure to light.

‘ The watery effusion was diminished, but the purulent discharge was more copious, and became of a thicker consistence. The redness, swelling, tension, and pain, gradually became less; and in the course of eight or nine days, from the first attack, the patient generally re-

covered; but a certain weakness of sight remained for some time afterwards.

‘ But when the disease passed the usual period of decline, and the inflammation went on increasing, the eye and its coverings were more deeply affected. Ulceration took place from the surfaces of both eyelids, and the tension and tumefaction were so great as to keep the eye shut for several days; and when, from the effect of emollient applications, the patient was enabled to separate the eye-lids, the latter appeared to be glued to the ball of the eye; and in this manner it appears those preternatural adhesions are formed, which frequently terminate in the loss of sight.

‘ Every symptom was uniformly aggravated towards evening, and remitted in the morning, forming a regular exacerbation.’ P. 8.

The chief remedy was the scarification of the vessels of the cornea; and this, with little other assistance, succeeded very well, if practised early and repeated occasionally. In the second, or more torpid stage of the inflammation, blisters were more useful; and as those gentlemen who practised in Egypt preferred the latter remedy, Mr. Edmondston suspects, with reason, that the scarification was not performed sufficiently early. Acetates of lead and zinc were employed, and they were more effectual when employed milk-warm. In the advanced stages, a cold solution of sulphat of zinc appeared to be useful.

ART. 28.—*A Letter to Sir Walter Farquhar, Bart. on the Subject of a particular Affection of the Bowels, very frequent and fatal in the East-Indies.* 8vo. 2s. Cadell and Davies. 1801.

We are much pleased with this short account of a disease which to us is new. The author relates with great simplicity and candour, but with equal judgement and discrimination, the appearances of the disease, and its remedies. It would be well if other complaints were so satisfactorily described.

‘ The disease of which I speak, and which is by much the most acute and fatal I have met with in India, is an inflammation of the colon, attended, from the beginning, with a severe fixed pain above the pubes; with extreme difficulty of making water, and frequently an entire suppression of urine. There is, at the same time, a violent and almost unceasing evacuation from the bowels of a matter peculiar to the disease, and which I cannot describe more correctly than by observing that it exactly resembles water in which raw flesh had been washed or macerated. There is always a very high fever, with unquenchable thirst and perpetual watchfulness. The pulse is extremely hard, frequent, and strong, resembling that which takes place in the highest degree of pleurisy or the most acute rheumatism; and there is a burning heat in the skin, which leaves a sensation on the finger, as if it had touched a piece of heated metal.

‘ The fixed pain above the pubes, together with the peculiar evacuation above described, and the suppression of urine, may be regarded as the diagnostics of this disease, which will, on every occasion, sufficiently distinguish it from all other disorders of the intestines. These three leading symptoms are so constant and inva-

riable, that, having always found them existing together when I was first called to see the patient, I had often great difficulty in ascertaining the exact order in which they arose ; for the first approaches of disease are either disregarded or not accurately marked by the persons affected. Some of the persons told me that the fixed pain and purging began at the same time ; others, that the pain preceded ; and others, that they had suddenly been seized with a purging, which, after a few hours' continuance, was followed by the fixed pain and strangury. This last, though a constant, is, no doubt, a secondary symptom, depending on the previous affection of the colon. But with respect to the fixed pain and evacuation, they appeared, in all severe cases, to have begun so nearly at the same time, that I could not determine with precision, which followed or which preceded the other.' P. 3.

From dissection the colon seems to be primarily affected ; and the bladder suffers only from communication, as the lower part of the large intestine is generally inflamed. Tenesmus sometimes occurs ; but the distinction between it and dysentery is sufficiently obvious from what we have transcribed. Bleeding seems useful ; but opium, given in the commencement, is the most effectual remedy. If delayed till the fever supervenes, it is injurious ; and can only be admitted on the decline of the complaint. The remedies then are, emollient clysters and drinks, with fomentations above the pubes, which are more useful than blisters. Similar symptoms occasionally succeed after the usual fluxes of India ; but they then are only a secondary complaint, and are to be managed in the same way.

ART. 29.—*Elements of Chemistry.* By J. Murray, Lecturer on Chemistry, &c. 2 Vols. 8vo. 12s. Boards. Longman and Rees. 1801.

The elements before us are designed to facilitate the study of chemistry to those who have an opportunity of attending the author's lectures. It is therefore a concise syllabus, rather than an extensive treatise ; but is executed with so much judgement and precision, that it forms a very proper introductory work to those who wish to study the science without a master. The view of chemistry is as complete as can be expected at the period in which it was published—for '*vires acquirit eundo.*' And as, within the course of the present year, no very material additions have been made, we may still, indeed, consider it as nearly complete at this time.

' Convinced that a mere enumeration of the subjects which the course includes, would be very imperfectly adapted to that design, he has endeavoured, by a concise statement of leading facts and principles, to render this abstract of more general utility, and to frame a work which may serve as an elementary introduction to chemistry. With this view, he has endeavoured to render it every where simple and perspicuous ; and he trusts, that the systematic arrangement he has adopted, will be found calculated to exhibit to advantage the elements of the science.

' Convinced also, that the principal object of the teacher ought to be to illustrate and establish the general principles and most important

applications of the branch of knowledge of which he treats, he has allotted a comparatively large share of attention to these subjects; an extension of his plan, which requires less apology, as the theoretical part of chemistry is in general too briefly noticed in elementary works. In conformity to the original design of this publication, he has also stated the principal arguments on several important chemical questions, at present the subject of dispute, in the discussion of which he is obliged, in the course of his lectures, to engage. It may be necessary for him to remark, with respect to the opinions he may have offered on these and some other subjects, that, as in this abstract they must be very concisely stated, they may appear to less advantage than when accompanied by those illustrations and collateral arguments which contribute to their support. For this unavoidable imperfection, candid criticism will make due allowance.' Vol. i. p. v.

The great merit of this work consists in its arrangement, which is at once clear and scientific. The reader rises from particulars to generals; from simple to more compounded bodies; from what is more familiar to what is more abstruse. On the whole, we are greatly pleased with these Elements, and can safely recommend them to the younger student.

ART. 30.—*An Account of some Experiments on the Origin of Cow-Pox.*
By John G. Loy, M. D. 4to. 1801.

Since the advocates of the cow-pox are divided into parties, and the cause of science is forgotten amidst personal contentions, we must receive every disputed fact with peculiar hesitation. On the subject before us—viz. the origin of the cow-pox from the grease—we have spoken with no little indignation. Not the slightest benefit to science can arise, should the position be established; and every drop of milk must be swallowed with disgust and horror at the idea which such milkmen must excite.

We cannot dispute Dr. Loy's experiments; but the result is necessarily doubtful—not only as Dr. Woodville and Mr. Coleman have failed in similar trials, but because even our author's experiments were not uniformly successful. Dr. Loy is obliged to allow that there are two kinds of grease; one local, which will not operate upon either cows or the human subject; the other producing fever, as well as a topical affection of the heel, with which he succeeded. But he has proved little more than that there may be other *fomites* of infection, which will secure patients from the small-pox. Even this, however, is far from certain; and as no advantage can arise from the discussion, we wish it may be still left in its present state of indecision.

ART. 31.—*A Discourse, introductory to a Course of Lectures on Chemistry, delivered in the Theatre of the Royal Institution, on the 21st of January, 1802.* By Humphry Davy. 8vo. 1s. 6d. Johnson. 1802.

This discourse explains, very ably, the connexion of chemistry with different sciences, with a view of pointing out its importance. In this inquiry some new prospects are opened, and others greatly elucidated. We regret only that the language is confused, embarrassed, and inelegant,

BIOGRAPHY.

ART. 32.—*The Life of Toussaint Louverture, Chief of the French Rebels in St. Domingo. To which are added, interesting Notes respecting several Persons who have acted distinguished Parts in St. Domingo. By M. Dubroca. Translated from the French. 8vo. 2s. sewed. Symonds. 1802.*

The life of a Black written by a White—the picture of the lion painted by the man. This extraordinary Black, the first of his colour who has, in the West Indies, signalised himself by military exploits and the arts of ambition, sufficiently rescues his brother slaves, if other examples had been wanting, from the imputations thrown on them for a total incapacity of attaining the refinements of civilisation; and the sordid slave-traders of the metropolis, Liverpool, and Bristol, must here, at least, bow to the superiority of the slave over themselves in every thing which dignifies the human mind. Cruelty is the great defect in his character; but this cruelty—much as we would hold it up on all occasions to public detestation—is less odious than the cold-blooded cruelty of the white slave-merchant, who, in his dark counting-house, is calculating the profit and loss of a cargo of his fellow-creatures, is computing his expenditure in the pursuit of robbery and plunder, and balancing the gains from those who may survive the stench and fetters of his prison-ship. Toussaint is here represented as a complete hypocrite, ‘an enterprising, ambitious, deceitful man—a man grown old in the execution of crimes, the assassin of his benefactors, hypocritical and perjured, and abhorred of all nations—a man who has abjured all the sentiments of nature.’ From a writer who delights in such expressions, it is in vain to expect an impartial narrative. The whole is a caricature, not a character. Yet, even in the attempt to make the poor Black still blacker, the slave is far inferior in ferocity, cruelty, and vice to the heroes of the great nation, who have proved to mankind that all the boasted effects of civilised life cannot tame the heart of a White, who, when he throws off all restraints of religion and virtue, is not to be distinguished from the most vicious Black, but by superior art in increasing his crimes. Toussaint’s life is the usual life of an ambitious man. As a slave, he discovered a superiority of talents, which raised him in the esteem of his master, and made him the admiration of his fellow slaves. An opportunity at length offered of striking off the chains of himself and his fellows; and every Englishman who, during the late war, has read with raptures the frequent account of English prisoners rising upon their captors and seising the ship, cannot, with any shadow of justice, condemn the Black for the success of his efforts to obtain his freedom. Various objects, however, stood in the way of his ambition; yet he surmounted them with as much dexterity as if he had been born in Europe, and received his education in a court. He signalised himself as a great general, and obtained the supreme command of the island. His word became law, and he made a constitution for its government; but being at length attacked by troops inured to exercise, and of superior discipline, he could not make any effectual resistance; and the Black government was overthrown. As this extraordinary man is now in Europe, we may hope in time for a better detail of his life;

but the common newspapers have already given a superior account to the present, which is offered to us by a very partial and prejudiced writer.

ART. 33.—*Memoirs of John Bacon, Esq. R. A. with Reflexions drawn from a Review of his moral and religious Character.* By Richard Cecil, A. M. &c. 8vo. 2s. 6d. Boards. Rivingtons. 1801.

This is the life of an elegant artist and a good man. He adorned our churches with monuments truly classic and sublime;—our other public buildings and squares with appropriate statues and ornaments, worthy of the best days of Athens or Rome. In private life he appears to have been truly amiable and strictly religious. He, perhaps, by many, may be supposed too strict, and verging toward the more rigid sect of methodists. On this point, however, it does not become us to decide. His religion was not tinctured with the cheerless gloom of superstition, but rational, cheerful, and benevolent. A little of the unction of a sect appears in some parts, but is so inobtrusive as not to cloud the picture. As an artist, we may add, he owed nothing to foreign instruction or travel.

POETRY.

ART. 34.—*A poetical Epistle to Sir George Beaumont, Bart. on the Encouragement of the British School of Painting.* By William Sotheby, Esq. F.R.S. and A.S.S. 8v. 1s. 6d. Wright. 1801.

We avail ourselves of this opportunity of paying the tribute of our warmest applause to the object of Mr. Sotheby's poetic address. The establishment of a British school of painting, by means of a permanent exhibition of those pictures of English masters which have stood the test of time and acquired the distinguished approbation of the public, is an object which may well demand the attention of the legislature. To this proposed concentration of the most illustrious specimens of British art, a collection of such of the works of the ancient masters as are occasionally to be purchased would, in our opinion, be a most desirable appendage. The student would thereby be furnished with a variety of the best models, and, in process of time, be released from the necessity of resorting to the continent for opportunities of study.

From the pen of Mr. Sotheby the public will expect correctness and elegance; and they will not be disappointed. This epistle abounds in beautiful passages; and it moreover evinces the author's intimate acquaintance with the history of his subject. It is with great propriety addressed to sir George Beaumont, a gentleman distinguished by his peculiar skill in landscape-painting, and by his general love of the liberal arts. After the introductory apostrophe, Mr. Sotheby briefly delineates the progress of the art of painting from the time of Cimabue to that of Raffaele. Then glancing at the pre-eminence of Britain in arms and all the useful arts of life, he thus proceeds:—

‘ But not mechanic Art's contracted sphere
Shall bound the scope of Britain's free career.

Bright Fancy ! here unborrow'd charms supply ;
 Inventive Genius ! fix the public eye.
 Rule thou, while Labour toils, and Skill refines,
 And Wealth, proud handmaid, serves thy high designs !

' Are there, who rashly deem, by fate assign'd,
 That varying climates mould the plastic mind ?
 Who Heav'n's free gift to partial zones confine,
 And limit genius to a boundary line ?
 Speak they to Britain ? " Search, with Locke, the soul ;
 With Newton, guide the planets as they roll.
 Lo ! this thy range ; be sense, be science thine ;
 Taste, fancy, art, to happier climes resign ! "

' Say, where, by Zephyrs borne, can Maia fling
 Her flowers more fragrant on the lap of spring ?
 A robe more verdant dewy summers weave,
 Or brighter colours tinge th' autumnal eve ?

' What lovelier views than Albion's scenes display,
 Lure the charm'd wanderer on his varied way ?
 Whether he gaze from Snowdon's summit hoar,
 Or scale the rugged heights of bold Lodore,
 Down Wye's green meads, white cliffs, and woodlands sail,
 Catch inspiration from Llangollen's vale,
 In Dove's still dell the world's far din forsake,
 Or hermit visions feed on Lomond's lake.
 Here gray towers crest the rock's embattled height,
 In shadowy glens there abbeys sink from sight,
 And Druid altars awe th' o'ershadow'd plain,
 And forests sweep the margin of the main.

' Say, where can earth a lovelier race behold,
 Shap'd by soft grace, or cast in manly mould ?
 Where finer tints that all the soul reveal,
 Or bolder brows, where Freedom stamps his seal ?' P. 14.

Rising from this proof, *a priori*, of the ability of Britain to produce eminent artists, he enumerates some of the distinguished painters who have done honour to their native land. From this enumeration we shall select the following brilliant passage.

' In Wilson view the spirit of the storm,
 That rolls the thunder round his shapeless form,
 Whose floating limbs on Snowdon's brow expand,
 Swell on the sight, and awe th' o'ershadow'd land.
 While midnight clouds beneath the demon rise,
 And meteors streak with trailing flame the skies,
 Launch'd from his hand, prone lightnings fire the wood,
 The tempest smites the far-resounding flood,
 Shivers the crags, and down their rifted side
 Whirls the uprooted oaks along the tide.
 Onward he sails, and o'er the corse beneath
 Spreads all his plumes, and rocks the blasted heath.

‘ Let others Wright’s resplendent pencil praise,
And lustrous hues, that like the lightning blaze,
Catch from the sparkling steel the furnace-glow,
And trace the melted mountains as they flow :
I, to yon lonely tent by pity led,
View where the widow mourns her soldier dead ;
Turns from her babe, whose careless smiles impart
Strange woe, that harrows up the mother’s heart,
Hangs o’er the body bleeding on the ground,
Clasps his cold hand, and faints upon the wound.

‘ Not such the scene that lonely Gainsborough led
To the wild wood, dark dell, and mouldering shed.
Lo ! bending o’er the lake, the village child,
That on her smiling image sweetly smil’d ;
The boy that worshipp’d, with uplifted eye,
The broad arch beaming on the stormy sky ;
Each quivering gleam, when tenderest colours play
On the light foliage, fresh’ning all the May ;
Bright summer’s noontide glare, th’ autumnal hue,
That melts, in golden glow, the mellow’d view ;
The solemn darkness stealing o’er the year,
When glimmers on the branch the brown leaf sear ;
Each varied tint, by Time’s soft pencil thrown,
The dew-stain’d bark, gray moss, and mouldering stone ;
His bold rough touch to these existence gives,
And, in his faithful mirror, nature lives.’ P. 18.

Mr. Sotheby next argues the expediency of opening a British school of arts, from the consideration of the danger to which our youthful artists who visit the continent are likely to be exposed from the influence of French principles.

‘ I dread not Gallia’s desolating pow’rs,
“ No hostile foot shall bruise our native flow’rs.”
I dread her not, stern foe array’d in arms ;
I dread the Syren deck’d in magic charms ;
I dread her crown’d enchantress of the heart,
And hail’d by Europe, arbitress of art.

‘ The feast is spread in proud theatric state,
Th’ invited nations at her portal wait.
Transported guests ! the golden gates expand,
The shout of rapture bursts from land to land.
Zephyrs, whose roseate wings soft dews distil,
The air around with sweets Sabean fill :
Banners where rainbow colours richly play,
Catch the soft gale, and stream a fairer day.
Above, below, around, the viewless choir
Wake the soft flute, and sweep th’ accordant lyre,
And, at each tuneful stop, from nymphs unseen,
Symphonious voices swell the pause between.
Others, by beauty moulded, move in sight,
And every sense by every charm delight,

With flowing locks, loose robe, and bosom bare,
Melt in the dance, that floats upon the air.
Th' enchantress smiles, her hands a goblet hold,
On Hebe's bosom Cupid wrought the mould :
Th' enchantress smiles, and mingles in the bowl
Drops of Circean juice, that drug the soul.

' Ah, woe for Britain ! if her youthful train
Desert their country for the banks of Seine !
Ah, woe for Britain ! if insidious Gaul
Th' attracted artist to her trophies call.
Here Vice, slow stealing on with secret fear,
Chain'd by stern Justice, stops in mid career ;
Rous'd at the public eye's indignant flame,
Here conscience burns upon the cheek of shame ;
And Penitence, that sighs to be forgiv'n,
Still holds her faith in God, her hope in heav'n.

' By Gallia train'd to meretricious charms,
Art shall extend the triumph of her arms,
And issue forth, fit instrument design'd
To spread her empire, and corrupt the mind.' P. 24.

A short recapitulation of the foregoing train of argument, supposed to be addressed by the arts to sir George Beaumont, as also to the sovereign, closes the epistle. The extracts we have made from it will, we trust, fully justify our verdict in its favour.

ART. 35.—*The Wreath : or, miscellaneous Poetical Gleanings ; including Originals ; from respectable Sources. By C. Earnshaw. 8vo. 4s. 6d. Boards. Mawman.*

This volume is filled with such lighter effusions as have not, generally, been presented in former selections. It will not be expected, from the title, to contain examples of the more sublime strains of English poetry ; but the extracts are always virtuous, and frequently beautiful. The following lines will serve as a specimen.

' *To the Memory of the Rev. Gilbert Wakefield.*

' Friend of departed worth ! whose pilgrim feet
Trace injur'd merit to its last retreat,
Oft will thy steps imprint the hallow'd shade,
Where Wakefield's dust, embalm'd in tears, is laid ;
" Here," wilt thou say, " a high undaunted soul,
That spurn'd at palsy'd caution's weak control—
A mind by learning stor'd, by Genius fir'd,
In Freedom's cause with gen'rous warmth inspir'd—
Moulders in earth ; the fabric of his fame
Rests on the pillar of a spotless name !"

' Tool of corruption — spaniel slave of pow'r !
Should thy rash steps in some unguarded hour
Profane the shrine, deep on thy shrinking heart
Engrave this awful moral, and depart !

That not the shafts of slander, envy, hate,
 The dungeon's gloom, nor the cold hand of fate,
 Can rob the good man of that peerless prize
 Which not pale Mammon's countless treasure buys—
 The conscience clear, when secret pleasures flow,
 And friendship kindled 'mid the gloom of woe,
 Assiduous love that stays the parting breath,
 And honest fame, triumphant over death.

' For you, who o'er the sacred marble bend,
 To weep the husband, father, brother, friend,
 And, mutely eloquent, in anguish raise
 Of keen regrets his monument of praise—
 May faith, may friendship, dry your streaming eyes;
 And virtue mingle comfort with your sighs;
 Till resignation, softly stealing on,
 With pensive smile bid ling'ring grief begone,
 And tardy time veil o'er with gradual shade
 All but the tender tints you would not wish to fade.' p. 222.

ART. 36.—*London, a Poem, satirical and descriptive. Illustrated with Notes.* 8vo. 2s. 6d. Scott. 1802.

' In the choice of a subject, the present writer has neither emulated Johnson nor imitated Gay—his work is different from both of them; and it will not, therefore, suffer by a comparison. He appears to have intended a kind of poetic walk through London, but has stopped rather short. The notes were selected from minutes, the result of real observation, that would have filled a volume.' p. ii.

It is fortunate for the inhabitants of the metropolis, and its institutions, that these minutes were not published at length; for, in the few that now make their appearance, they are lashed without mercy. It must be a bad town, indeed, in which there is nothing commendable; and yet our author, with one or two exceptions, finds nothing of the sort in London. Should our readers ask if the goodness of the poet's verses be equal to the spleen of his notes, we have a short answer ready—No.

DRAMA.

ART. 37.—*The Fashionable Friends; a Comedy, in five Acts: as performed by their Majesties' Servants at the Theatre Royal, Drury-Lane.* 8vo. 2s. 6d. Ridgway. 1802.

This play, we are informed, was found in manuscript among the papers of the late earl of Orford; and, having remained for five years without being claimed, was brought out at Drury-Lane. It was received with great disapprobation, from causes which we are unable to fathom; since plays much inferior have been lavishly praised, and repeated to admiring audiences. Play-house politics are however too deep for our plummet to fathom; and we have long renounced the solution of such problems in despair. We must speak of

it without being dazzled by the glare of the theatre, and free from the distortions which result from viewing it through the glass of fashion.

This play is certainly not the production of a vigorous mind; the plot and *dénouement* are hackneyed in a great degree; and the dialogue, though elegant, is not always sufficiently animated. The humour of sir Valentine Vapour is chiefly philosophic, and, of course, will not be generally understood, or highly relished.

The great object of the comedy, however, is to expose the 'exaggerated expressions of false feelings, accompanied by a dereliction of real duties;' and to point out the dangers of 'intimacies, assuming the name of friendship, without its only solid foundation—mutual worth, and real sympathy of character.' The character of lady Selina Vapour is well drawn, and supported with great success; and the amiable simplicity of Mrs. Lovell renders hers also peculiarly interesting. We shall select a specimen which properly introduces both ladies.

‘ACT II.—Scene I.

‘*An Apartment in the Hotel in Pall Mall.*

‘*Enter Lady Selina Vapour, and Mrs. Lovell, arm in arm.*

‘*Mrs. Lovell.* The charm of seeing you thus unexpectedly——

‘*Lady S.* Can only be guessed by those who, formed to pass their lives together, have suffered separation for a long month!

‘*Enter Servant.*

‘*Ser.* When would you please to have your carriage, ma'am?

‘*Mrs. Lov.* I cannot separate myself from you—tell me, when you will be ready to return home with me?—you must positively take up your abode with me, or I shall live at the hotel.

‘*Lady S. (aside.)* Neither would exactly suit me.—I must not stir to-day; my nerves are in such a state as to require the most perfect quiet.—Laudanum and a sofa (you know) have long been the only props of my frail existence, and they hold a most unequal struggle with the extreme delicacy of my feelings.

‘*Mrs. Lov.* Shall I say twelve o'clock?

‘*Lady S.* I cannot bear to hear you name an hour for quitting me.—Make your carriage wait.

‘*Mrs. Lov.* Ay, desire the coachman to wait.

‘*Ser. (aside.)*——To wait in the rain from this time to midnight. [Exit.]

‘*Mrs. Lov.* Now the first surprise of seeing you is over, I am all impatience to know what has brought you so unexpectedly to town, and what duties your letter mentions which must tear you away immediately from your friends, your children, and your country.

‘*Lady S.* The duties of friendship, my dear Louisa; no other power, you may be sure, could draw me from that retirement for which my too susceptible heart is only fit.

‘*Mrs. Lov.* You talked of it indeed in such raptures, that you know I intended to have joined you as soon as possible.—Where are the moonlight walks, and the strolls in mossy woods, that we were to have had together?

' *Lady S.* All over for the present.—I last post received a letter from Naples, telling me that my friend the duchess of Castalaria had a dreadful *infredilatura*, a violent cold, that her confessor Padre Cacciascrupoli assures her she is in a very dangerous way, and that she is extremely desirous to see me. I did not hesitate a moment, took a hasty leave of my family, left my children to the care of their governess, and flew up here in my way to Naples.

' *Mrs. Lov.* But, my dear creature, an't you afraid that your friend may be no more before you can possibly arrive?

' *Lady S.* These are the cold dictates of reason, of which a friendship like mine knows nothing—so my father-in-law Sir Valentine said; and I was obliged to prevail upon him to let me set off by bringing him to town with me, upon some of his wild projects, I suppose.

' *Mrs. Lov.* Would to heaven I were thus at liberty to follow every dictate of my heart!—but the being to whom fate has united me, seems to have lost all idea of the attentions, of the duties of minds of a superior order. Would you believe it, he was out of all patience at my sending an express after you, with my picture, the night you left me?

' *Lady S.* Abominable! when he knew that I had sent to the painter's for it every two hours of the day before I left town, and was in despair at going without it!

' *Mrs. Lov.* But, in short, we are become such totally different beings—no sympathy in our ideas—no similarity in our tastes—no attraction in our souls—

' *Lady S.* And yet he loves you, surely?—(*aside.*) I fear too well.

' *Mrs. Lov.* He did, in his own gross way—he admired my person, liked my society, and wished to be always with me: this I soon convinced him must not be, and would make us both ridiculous among the people we lived with; but I could never get him to enter into my ideas on other subjects—and he is now grown so careless to me, that if it were not for opposing me in trifles, I should almost forget what we once were to one another, and might certainly enjoy a degree of freedom that I should hardly know what to do with.

' *Lady S.* How many of our sex would envy such a situation!

' *Mrs. Lov.* And yet, like most envied situations, the person placed in it would willingly exchange it.' P. 17.

It will be obvious that this refined sentimentalist attempts to seduce the affections of the husband of this amiable friend, and is detected and exposed.

The other characters are of no uncommon stamp, and too closely copied from former plays. The *dénouement*, depending on the change of dresses at a masquerade, is, as we have said, too common. One of our dramatists desires his audience to hear from him a play not worse than those which they have patiently attended to. Had the representatives of the unknown author said the same, we think the audience could not, with justice, have refused the claim.

ART. 38.—*A Trip to Bengal: a Musical Entertainment, in two Acts. Written by Charles Smith. 8vo. 3s. Ridgway. 1802.*

The author's preface is a candid critique on his drama. It is not without interest; but in England that interest cannot subsist.

'To the generality of European readers many of the incidents in the following little drama may seem improbably generous and romantic; but the Bengal reader will readily recognize them as well-authenticated facts.—The same may be asserted of the ludicrous as of the serious anecdotes, which the author claims only the merit of having connected, and of having rendered a faithful portrait of the modes and manners of the most elegant and enlightened, as it is the most extensive and important colony of Great Britain.' *Preface.*

Mr. Smith, we cannot help remarking, has left a most awkward chasm in the catastrophe. Russel checks his daughter's hopes of being married to Hartley, with '*Begone from my sight, undutiful child!*' and yet we hear no more of this father but through the mouth of Maria (who, by the bye, is the heroine of the piece) when she informs us in conclusion—'*My dear father has at last consented to my union with the man of my choice.*'

ART. 39.—*The Philanthropist: a Play, in five Acts. Dedicated, by Permission, to Dr. Hawes. 8vo. 1s. 6d. No Publisher's Name.*

1801.
Mr. Jenkin Jones appears to be an excellent-hearted man; but his fervor is exercised in too partial a manner; and his introductory address carries too particular a zeal with it to suffer this play to be sought much after by any but the HUMANE SOCIETY. We beg leave, however, not to be understood as declaring the work to be void of merit; on the contrary, we think that the author, if he had chosen a more general subject, might have produced something of which the stage could have no cause to be ashamed.

NOVELS.

ART. 40.—*Home, A Novel, in five Volumes. 12mo. 1l. sewed. Mawman. 1802.*

The sentiments, opinions, and remarks, made in the course of these volumes, evince the writer to have reflected well on domestic obligations: and yet we cannot give unqualified praise to her performance. There is a great deal too much dialogue, and too little incident, for a work of this nature. The fair author evidently possesses more of the powers of pleasing conversation than of the faculty of invention. In consequence, the catastrophe is awkwardly effected by means of an annuity from Mrs. Almorna, which no one could have expected; and Valmonsor's excuses to Constantia, at his return, for not having declared his passion before he quitted her, are as incongruous as his former conduct was unnatural and unnecessary. After censuring thus far, however, we must allow considerable merit to this novel; which we may fairly recommend to our circulating libraries, as affording much sounder entertainment than they generally offer to the public.

ART. 41.—*Le Forester, a Novel. By the Author of Arthur Fitz-Albini. In three Volumes. 12mo. 10s. 6d. sewed. White. 1802.*

There is nothing in these volumes either rare or valuable. The matter has been the subject of fifty novels. Eustace le Forester is defrauded of his estates and titles by his uncle. The son of Eustace at length recovers them, marries his cousin, and becomes an earl.

ART. 42.—*Frederic; translated from the French of M. Fiévée, Author of Suzette's Dowry, &c. In three Volumes. 12mo. 12s. Boards. Wynne and Scholey. 1802.*

In the Dowry of Suzette, M. Fiévée represented a part of the manners now prevalent in France. In the present work, he has portrayed such characters as existed before the revolution: and his own opinion on the works is, that—

— ‘ Suzette will please more individuals, but Frederic will give more pleasure to those who read with judgement. The success of Suzette has far exceeded my hopes and expectations, yet I fear it will at length be lost in the abyss that swallows up ninety-nine novels in a hundred. Frederic will not have the same fate. At least I hope so. Vol. i. p. viii.

In these pages, Frederic, the hero, is conducted from the house of the curate of Mareil to Paris, and relates the impressions made on him by the different adventures which he met with, until the day of his marriage. We discover nothing more immoral in this work than is usual in our national novels; but there is certainly more of that Parisian characteristic—the confessing freely one's foibles. The intrigues of madame de Vignoral, &c. are mentioned as common events, without any particular remarks: this assuredly will not improve the delicacy of our nieces and daughters.

MISCELLANEOUS LIST.

ART. 43.—*Various Thoughts on Politics, Morality, and Literature. By W. Burdon, A. M. &c. 8vo. 3s. 6d. Clarke.*

Our author's attack on the ‘Pursuits of Literature’ was confessedly disregarded; and he has published his remarks in the present form, employing that work as a text, or a running title, to introduce his opinions on politics and literature. That popular work is indeed often quoted to be opposed—the man of straw raised up to be again laid prostrate; but Mr. Burdon sometimes joins with the popular poet in opinion, pursues his argument, or confirms his judgement.

Mr. Burdon is, we believe, the author to whom we are indebted for a pleasing periodical publication, styled ‘Materials for Thinking,’ which we lately took up by accident, and laid down from necessity,

with regret. His learning and information are extensive, his principles liberal, and his opinions frequently judicious; more frequently indeed than we should have suspected from his *equal* veneration of characters so unequal in literary powers, and unlike in religious sentiments, as 'the learned, virtuous, and intrepid Gilbert Wakefield,' as he is here called—Dr. Parr, who with similar panegyric is ranked above Dr. Johnson—and Mr. Godwin, and several others of the same class, who are here denominated writers of *pure morality*. We point out such decisions, however, only to inform the reader of the nature and tendency of a work with which, in many parts, every reader of taste will be entertained.

In the appendix are some pleasing poems from the songsters of our earliest period. The long induction of M. Sackuill might, however, have been spared.

ART. 44.—*Brewing made easy; being a Compendium of all the Directions that have hitherto been published, with the Practice of thirty-five Years in several Noblemen and Gentlemen's Families. Originally collected for the private Use of the Author, and offered as a useful Assistant to those who wish to brew fine transparent and high-flavoured Beer. With full Directions for the Management of the Cellar, &c.; and Instructions respecting the Making and Preservation of British Wines. By William Moir, Butler to Sir Harbottle Wilson, of Leigh Hall, Derbyshire. 12mo. 1s. 6d. Jordan. 1802.*

This is a clear and useful little treatise, designed not for the public brewer, but for a private family. We therefore do not find a farrago of poisonous ingredients to give a delusive strength and an intoxicating power; but plain directions, easily understood, which may be followed with advantage. The form is truly humble.

ART. 45.—*Observations on the Establishment of a Royal Military College for the Instruction of the Officers of the British Army, as proposed by the Secretary at War. 8vo. 1s. 6d. Egerton. 1801.*

These Observations are written apparently by an officer of talents and experience. He points out, with great propriety, some material defects in the organisation of the army, and the want of those arrangements which would enable us to repel invaders with success. We trust they will be attended to. One part of his subject—the deficiency of rifle companies—requires particular notice. Had the projected invasion taken place, that useful corps might have been supplied by sportsmen; but we ought not to stand in need of so precarious an aid; and a company in each regiment should be regularly trained to the rifle. Were this practice to be encouraged in every parish; were each man who wished to be enrolled supplied with a proper mould for his bullets, and taught to make his own cartridges; a body of useful volunteers would be at all times ready. Prizes might be distributed to those who excel; but every idea of compulsion should be abandoned. The men should be trained; but their assistance should be voluntary; and *where is the Englishman*

who would skulk in the hour of danger? We have served in a country where, with 200 sharp-shooters, we could have kept 10,000 men in check till effectual assistance had arrived; and, on six months' notice, we could bring six times that number into the field from one corner of the kingdom. The man who can shoot a woodcock on the wing with a single ball will not require much training to become a dextrous rifleman.

ART. 46.—*A Critical Enquiry into the Moral Writings of Dr. Samuel Johnson; in which the Tendency of certain Passages in the Rambler, and other Publications of that celebrated Writer, is impartially considered. To which is added an Appendix; containing a Dialogue between Boswell and Johnson in the Shades. By Attalus. 8vo. 3s. 6d. Cobbett and Morgan. 1802.*

The author of this inquiry has perused Johnson's works with great attention: and, while he reprehends his unpleasing and unfavourable descriptions of human life—while he notices with severity the checks which the *Ramblers* often contain to literary enterprise, by the uncomfortable representations of an author's career—he does ample justice to the dignity and energy of virtue which Johnson's writings display—to the author's unshaken piety, and his unbending morality. The contrast between Addison's and Johnson's writings is equally able and just. In our author's opinion, the 'Vanity of Human Wishes' is greatly superior to 'London;' but the criticisms on each poem, though judicious and acute, are somewhat severe. The remarks on the gloomy picture of human life in *Rasselas* are truly excellent, and the observations on the Idler merit considerable commendation. On the whole, this is the work of no common author. The language is animated and forcible, the opinions correct and discriminated. The author is not indeed very partial to Johnson; and in the dialogue between him and his biographer, at the end, the little weaknesses of each are ludicrously and characteristically displayed.

ART. 47.—*Improvement of the Fisheries; Letter III. or, a Plan for establishing a Nursery for disbanded Seamen and Soldiers, and increasing the Strength and Security of the British Empire. 4to. 2s. No Publisher's Name. 1802.*

We sincerely wish well to this truly patriotic plan; and we trust that every difficulty will be removed by the wisdom of parliament. Several impediments are lessened; they will now, we hope, be wholly obviated.

ART. 48.—*L'Italie et l'Angleterre, chacune dans un de ses Enfants. 8vo. 2s. Clarke. 1802.*

A parallel between Shakspeare and Michael Angelo, who both flourished in the 16th century—a period of peculiar interest in the history of literature. 'The world, then alive, received a determined shock: the whole world moved, and advanced a step; and the

age in which it was made I will venture to call a great one.' This little comparison is perhaps too declamatory, but is, on the whole, entertaining and ingenious. The parallel runs closer than we should at first expect; but an æra of less perfect civilisation is always favourable to sublimity.

ART. 49.—*A Dissertation on Landed Property, so far as respects Manors, Farms, Mills, and Timber.* By Robert Serle. 8vo. 2s. Hatchard. 1802.

The title explains the author's objects. The work seems the result of careful observation, but offers nothing on which we can enlarge. The principal object is the encroachment frequently made on wastes, and the abuse of rights of common.

CORRESPONDENCE.

IN answer to our learned and valuable Correspondent at Oxford, we beg to inform him that the *Oxford Edition* of HOMER will form the subject of our remarks in the Review for December or January, at latest; and that the following classic works are also under consideration:—The second edition of the HECUBA of EURIPIDES, edited by PORSON, together with PROFESSOR HERMANN'S Animadversions, &c.—PORSON'S edition of the MEDEA—MUSGRAVE'S SOPHOCLES, and HEYNE'S HOMER, &c. &c.

WE have to announce the receipt of ZOECA's splendid work *De Origine et Usu Obeliscorum*—the third number of MILLIN'S *Monuments Antiques*—AKERBLAD'S *Inscriptionis Phœnicæ Oxoniensis nova Interpretatio*; and HIS *Lettre sur l'Inscription Egyptienne de ROSETTE*, containing an *alphabet*, thence taken, of the *ancient Egyptian language*. These, with other interesting communications from abroad, will be the subjects of articles in our next APPENDIX.
